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The
CHRISTIAN CENTURY

Published Weekly

Atrocities and War
An Editorial

What Happened to the Korean Church
By Geraldine Townsend Fitch

European Protestantism and the Bible
By D. Ivan Dykstra

Southern City Faces a Problem
By Mallary Fitzpatrick, Jr.

Kagawa Would Rather Be Dead
An Editorial

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In This Issue

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Geraldine Townsend Fitch

is the wife of the widely known Y.M.C.A. leader in China, George Fitch, and was herself for many years a missionary of the Methodist Church in China. Throughout the war Mrs. Fitch has been speaking in this country in behalf of China, and has been instrumental in raising large sums for the support of the orphanages established by Mme. Chiang Kai-shek. Mrs. Fitch's address is in care of the International Committee of the Y.M.C.A., 347 Madison Ave., New York 17, N. Y.

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Calendar of Coming Events

Sept. 9-Nov. 2. Rochdale Institute, Lake Geneva, Wis., and Chicago.
Sept. 23-28. Annual Meeting, State Secretaries Association, St. Louis, Mo.
Sept. 23-30. Indiana Friends Yearly Meeting, Richmond, Ind.
Sept. 26, 27. Area Convention, State Council of Churches, Canandaigua, N. Y.
Sept. 27, 28. Area Convention, State Council of Churches, Hornell, N. Y.
Sept. 28-30. Fellowship of Reconciliation, Midwest Conference, Detroit, Mich.
Sept. 30-Oct. 7. Religious Education Week.
Oct. 1-5. Committee on Town and Country, Philadelphia.
Oct. 2. American Committee, World Council of Churches, New York.
Oct. 4-15. Walter Wanger Lectures, Occidental College, Los Angeles.
Oct. 5-7. Fellowship of Reconciliation, Midwest Conference, Des Moines, Ia.
Oct. 5-7. Fellowship of Reconciliation, Southern Conference, Nashville, Tenn.
Oct. 6, 7. Fall Retreat, Methodist Student Movement, Natural Bridge Hotel, Va.
Oct. 7. Chicago Sunday Evening Club; Alan Tory, speaker.
Oct. 7. World Communion Sunday.
Oct. 8-10. Fellowship of Reconciliation, Midwest Conference, St. Louis, Mo.
Oct. 9-14. Kansas Friends Yearly Meeting, Wichita.
Oct. 10. Suffolk North Association of Congregational Churches, Somerville, Mass.
Oct. 12. Annual Convention, State Council of Religious Education, Nashua, N. H.
Oct. 12-14. Fellowship of Reconciliation, Rocky Mountain Conference, Denver, Colo.
Oct. 12-15. Church of the Brethren District Meeting, Beatrice, Neb.
Oct. 14. Charles Street Forum, Boston; Robert E. Lee, speaker.
Oct. 15. Annual Religious Education Conference, Evanston, Ill.
Oct. 15-21. National Bible Week.
Oct. 16-18. Ohio Baptist Convention, Columbus.
Oct. 16-18. Gates Lectures, Grinnell College, Grinnell, Ia.; Harold A. Ehrensperger, speaker.
Oct. 17-23. Five Years Meeting of Friends, Richmond, Ind.
Oct. 19-21. Fellowship of Reconciliation, Southwest Conference, Los Angeles.
Oct. 20, 21. National Conference on the Foreign Born in Postwar America, New York.
Oct. 21. Charles Street Forum, Boston; Sinclair Weeks, speaker.
Oct. 21. Laymen's Sunday.
Oct. 26-28. Fellowship of Reconciliation, Northern California Conference, San Francisco.
Oct. 28. Charles Street Forum, Boston; Frances Perkins, speaker.
Oct. 28. United Reformation Day Services, Cincinnati, O.
Nov. 2. World Community Day.
Nov. 2-4. Fellowship of Reconciliation, Pacific Northwest Conference, Seattle, Wash.
Nov. 7-11. Baltimore Friends Yearly Meeting, Baltimore.
Nov. 11. Men and Missions Sunday.
Nov. 11-17. National Education Week.

The
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EDITORIAL

RECEIPT in this country of the full text of the message which Chiang Kai-shek delivered to the Chinese people on V-J Day raises some questions. Why was the Chinese generalissimo's reiteration of his Christian faith so ignored or played down in the newspaper reports sent here at that time? There may have been some news services and newspapers which gave that part of Chiang's victory message to the world, but if so they escaped our notice. Yet these are some of the things that China's leader said in the hour of victory: "I am deeply moved when I think of the teachings of Jesus Christ that we should do unto others as we would have them do unto us and love our enemies. My fellow countrymen know that to 'remember not evil against others' and 'do good to all men' are the highest virtues taught by our own sages. We have always said that the violent militarism of Japan is our enemy, not the people of Japan. Although the armed forces of the enemy have been defeated and must be made to observe strictly all the terms of surrender, yet we should not for a moment think of revenge or heap abuses upon the innocent people of Japan. . . . Permanent world peace can be established only upon the basis of democratic freedom and equality and the brotherly cooperation of all races and nations. We must march forward on the great road of democracy and unity and give our collective support to the ideals of lasting peace." Were not such words news?

Chiang Reiterates Christian Faith in Hour of Victory

Mr. Laski Muddies The Waters

LORD KEYNES and Lord Halifax, the British financial negotiators now in Washington, have a tough job on their hands. They are trying to induce the United States to provide financial help by which Britain can build up a foreign trade large enough to pull that island out of a condition perilously close to bankruptcy. And they must do this on some basis that (1) will not make the American taxpayer think he is being played for an Uncle Santa Claus; (2) will not make American exporters think they are being maneuvered out of coveted markets; and (3) will not make the British taxpayer think he is being saddled with an impossible obligation in interest charges. As anyone can see, doing all this will require a delicate piece of negotiating, and it would be a bold man who, at this stage, would predict success. Why, then, has Prof. Harold Laski chosen to intimate to the British trade unions that the real question at issue is whether the United States means to back British experiments of a socialist nature or to sabotage them? That this country is not conducting its financial dealings with its allies on any such ideological basis, the abundant help given Russia should prove. But if Mr. Laski wanted to wreck the current negotiations, he could scarcely have found a more likely method than this of planting the idea that what the United States is being asked to do is to vote for or against socialism. Should the American Congress take Mr. Laski seriously, the negotiations might indeed run into trouble.

Peace-Making by Slow Stages

EARLY in the war former President Hoover proposed that, after the armistice, a "cooling-off period" be allowed to intervene before final peace treaties were written. In this way, Mr. Hoover argued, less passion and more objectivity could be brought to the process of peace-making. The Hoover proposal has been vigorously attacked as impracticable. Yet something much on that order has actually been resorted to by the Big Five. The meeting of the Council of Foreign Ministers now in session in London is really an effort to spread the writing of the final peace treaties out over so long a period that war emotions have a chance to die down and initial decisions can be tested by experience. It is, of course, too early to appraise the success of this method of peace-making. But the method itself grows increasingly clear. Peace-making, it is now evident, is to be in three stages. The first stage was made up of the conferences held by the heads of state while the war was still going on—Cairo, Teheran, Yalta,

Potsdam and the like. At these certain preliminary, but exceedingly important, decisions were reached. Now, however, we have moved on to the second stage. This is to consist of a series of conferences by the Council of Foreign Ministers, as provided for at Potsdam, which may last for two years or more. In these conferences the various territorial problems left by the war will be taken up in order and in detail. This opening London conference, for instance, seems to be largely concerned with the problems of Italy's boundaries and former colonies. Another conference, with major attention given to some other problem, will convene four or five weeks after this first one adjourns. Decisions reached in these conferences can be put into immediate, though tentative, effect. Then if they prove to be unworkable or productive of trouble they can be altered at the third stage, when the formal conferences will be held at which the definitive peace treaties will be drawn up and signed. Such a process may look slow at this stage, but too much haste now might produce lasting regrets later on.

N.C.W.C. Loses Its Revered Leader

MONSIGNOR JOHN A. RYAN was virtually the founder of the National Catholic Welfare Conference. He remained its leading spirit and the director of its social action department until three months ago, when the cerebral hemorrhage occurred which led to his death on September 16. During the First World War he was secretary of the National Catholic War Council, out of which the N.C.W.C. developed, and it was he who framed the statement of Catholic social aims in 1919, the twenty-fifth anniversary of which was celebrated last year with the claim that these objectives had all been attained. Dr. Ryan's outstanding service was in the development and dissemination of liberal ideas with reference to ethics in economics and industry. He taught "moral theology and economics" at St. Paul Seminary for thirteen years before coming to the Catholic University in Washington where he was professor of "moral theology and industrial ethics" 1915-37. He also taught political science in Trinity College, and social ethics in the National Catholic School of Social Service. Characteristic expressions of his ideas in this field are found in his book, *Distributive Justice.* He was one of the few prominent Roman Catholics who sided with the republicans in the Spanish civil war and acknowledged that the Catholic hierarchy in Spain had always been a hindrance to social justice. In the field of political science, however, he defended the most rigid concepts of Roman Catholic authority and exclusiveness. His *The State and the Church* (1932) affirmed the duty of the state to suppress the free exercise and teaching of any religion other than the Roman Catholic, though he admitted the impracticability of that course in a mixed society such as ours. He defended the principle of intolerance, and accepted a regime of tolerance only on prudential grounds. Some of his characteristic utterances to this effect have often been quoted in these pages. All the worst passages in this book were retained when it was revised and reissued under the title, *Catholic Principles of Politics* (1940). This is still the best source of information as to Roman Catholic teaching about church and state. Dr. Ryan contributed more than any other one man to the combination of advanced views of the rights of labor as against capital with the most intransigent attitudes in regard to the "rights" of the Roman Catholic Church as against and above all other rights.

Presbyterians Vote to Aid Others First

IF THE MEMBERS of the Presbyterian Church, U.S.A., take the advice of the leaders of their presbyteries and synods, they will postpone all plans to build new buildings or to add to old ones until their denomination becomes able to extend help to fellow Christians in devastated areas around the world. This policy was decided on recently at a meeting in Chicago. Paul S. Johnson of the church's extension board announced that the presbyterial and synodical leaders have asked that all local postwar building plans be deferred until the denomination fully reaches its goal of $27,000,000 for its restoration fund to assist churches abroad. This is a long stride in the right direction. In taking it the Presbyterian Church has set an example which should have wide influence. In both Europe and Asia the churches have lost a large number of their pastors and members; many of their church, school and hospital buildings; their Bibles, hymnals and printing presses; their organizations, their means of communication with the outside world, and sometimes the whole economic basis for their continuing life. No church in this country, however pressing its own problems, should dare to plan for itself without taking this condition of the church universal into account. When Dr. Johnson declares that "we could not feel morally comfortable about building our own additions in America in the face of tragic needs abroad," he gives expression to an attitude not confined to Presbyterians. Now he and his church are revealing that that feeling need not end in frustration and impotence. Let churches all over the country also give priority to the most crucial needs of the Christian community considered as a whole and the church will everywhere gain a new accession of power.

German Protestants Reorganize

GERMAN evangelicals, including both Lutherans and Reformed, are working their way toward a reorganization of their forces and a new determination of their responsibility for the social order and their relations with the state. Reports transmitted by Religious News Service tell of a recent conference of leaders of the Confessional Church at Frankfort, called by Martin Niemöller, and one at Treysa representing a still wider constituency. As a result of the two, it is said, there has been an almost complete reorganization of the Protestant forces of the nation in a new "Evangelical Church of Germany" with headquarters at Stuttgart, which is to take the place of the former "German Evangelical Church" and is to differ from the latter in three important respects: it is to be a closer union of the constituent bodies, though still coming short of being a complete amalgamation of them; it leaves

on the outside those German Protestants who gave the nazi regime either explicit or tacit support, while keeping the door open for them to come in if and when they repent and renounce that error; and it proposes that the church shall disavow its old policy of detachment from political and social realities and its concentration upon creed and cultus. Dr. Schoenfeld, representing the World Council of Churches, attended the Treysa meeting and says of its leaders and members: "Realization of their social task has broken through suddenly. While they were primarily occupied with theological questions before, they now recognize their responsibility for the social and political structure." Niemöller, who was named as vice-chairman of the provisional council to direct the affairs of the new church and is said to be slated to become a bishop, is reported as taking the lead in this reorientation of German Protestantism toward a recognition of the essential relationship between genuine Christianity and a genuinely democratic social order. However, there is still a cleavage between this "new" church and the free churches which remain outside of it, the former apparently clinging to the idea that it can be recognized and supported by the state while exercising an unhampered and beneficent influence upon the state's procedures. And it has not yet decided whether to demand state support for its church schools, as the Roman Catholics are demanding for theirs, or to say that religious education is the business of the churches.

Dead Customers Cannot Help World Recovery

"YOU CAN'T TRADE with a graveyard. Your customers have to be above ground." This is the argument on which UNRRA is depending to secure the payment of the final $500,000,000 of our American comitment for world relief for this year, and a renewal of our pledge of $1,350,000,000 for next. The fact that the argument is cast on this level of self-interest indicates the quality of the opposition that has to be overcome if we do not fail utterly to meet our obligations. UNRRA expects to close its operations in Europe at the end of 1946. Three months later it will cease work in Asia. Congress is therefore not being asked to open the flood-gates of American bounty forever, as extreme nationalist elements maintain. But the opposition to further aid is using every argument by which it hopes to save a few dollars. One of these is to attack the international relief organization itself. We hold no brief for UNRRA, but we consider that inadequate attention has been given to the real reasons why it was unable to shift into high gear until recently. First, it could not enter enemy-occupied lands. Then it was not permitted to enter liberated countries until the military allowed it to do so. This often occasioned needless delays. Then the authorities in most of the countries which needed help held matters up until they could have a hand in the distribution of supplies. Then, when food seemed to be plentiful, ships could not be obtained for its transportation. When ships were released, food surpluses had disappeared. In spite of all this, by the end of August nearly 2,000,000 tons of vital supplies had been shipped. According to a report in the *New York Times*, this half-billion dollars' worth of goods saved civilized life in Greece, provided "the principal part of the diet" for 3,000,000 persons in Yugoslavia and greatly aided Italy, Czechoslovakia, Albania and China. The Philippine Commonwealth and millions of foreign laborers in Germany received emergency supplies. Now Austria, Korea and Russia are waiting for help. But this will not be given and all the rest of UNRRA's aid will come to an abrupt stop unless Congress acts soon. While it deliberates, the fate of democracy in most of these countries and the lives of millions of people hang in the balance.

Champaign Case Involves Released Time Legality

CAN the majority of the citizens of a community use public school buildings in school hours for the voluntary religious education of their children when a minority object to such use? This is the point at issue in the trial now in process in the circuit court at Champaign, Illinois. The trial, which has attracted wide attention throughout the country, is reported on page 1099 of this paper. We have no desire to anticipate or to influence the decision of the judges, which will probably not be available for two months. But it will do no harm to point out that the bearing of the decision, whichever way it goes, on the 1,000 or more communities throughout the country where some form of released time teaching is being done, will be limited. In the first place, state laws defining the powers of local boards of education differ widely. If the circuit court rules that the Champaign school board has not exceeded its authority in permitting representatives of the churches to teach classes in the schools of this Illinois city, that will not change the situation in New York, whose laws specifically forbid such activity. In the second place, a ruling against the Champaign board will not affect the large proportion of released time projects, estimated to be sixty per cent of the total, in which the teaching is already being given in churches chosen by the child or his parents for that purpose. The most that can be said is that the impending decision should clarify the status of such teaching in public school buildings in Illinois, with a possibility that it may have a much wider influence if it is carried to the Supreme Court, as it may be. In any event, the Champaign case should serve as a reminder of the precarious legal position in which all released time projects stand.

The Spanish Primate Endorses Franco

RECONCILE, if you can, both with each other and with the known facts, the separate items in this summary, by Paul Kennedy in the *New York Times*, of an extended statement by the Catholic primate of Spain which has lately been widely publicized in the Spanish press: "Dr. Pla y Deniel [archbishop of Toledo and primate of Spain] openly endorses the Franco regime, but he denies the accusation that the church favors totalitarianism and also disclaims any church responsibility in the affairs of state." The primate could not, even if he tried, make a secret of the favor he has shown to Franco both during and since the civil war. He was and is a close

friend of the dictator, lent him a palace in Salamanca, and defends the Franco rebellion as a "crusade" and "an armed plebiscite which put an end to religious persecution." If it was a plebiscite to determine the regime in Spain, it was one in which the deciding votes were cast by the German and Italian troops which were sent in with the papal blessing. Religious persecution, of which there was some directed against Catholics by loyalists in the early days of the civil war, was turned with redoubled violence against non-Catholics. That would be so completely all right with the primate that he blithely describes it as the end of religious persecution. Declaring the freedom of the church from any political entanglements, the primate asserts: "The Spanish hierarchy has not been, and will not be, the slave of anyone, nor has it defended nor will it defend either a statist or totalitarian conception." Franco's conception is totalitarian and the primate defends it. It departs from the "statist" pattern by exercising a very limited amount of control over the church and, for the most part, joining forces with it to dominate the state and share the profits of the enterprise. It is perfectly true that the church will never approve any thoroughgoing secular totalitarian regime. But it can make terms with a duce, a fuhrer, or a caudillo, who will cut the church in on a good share of the power, prestige and profits. Hitler fell under the ban when he wanted it all. But the partners got on pretty well in Italy, and they still do in Spain.

Atrocities and War

GENEROUS SPACE was given in last week's issue of this paper to letters from our readers expressing dissent from our editorial, "America's Atomic Atrocity," which appeared in the issue of August 29. The strictures voiced by these correspondents fall into two categories: pacifist and non-pacifist. Our critics of the non-pacifist type argue that the use of the atomic bomb on Hiroshima and Nagasaki is not open to condemnation because it got results, that is, it assured and hastened victory. It thus saved thousands of American and possibly Japanese lives. To call the use of any weapon which gets these results an "atrocity," it is argued, is unwarranted. Critics of the pacifist type argue that war itself is the great atrocity and that it is illogical and meaningless for one who is "supporting the war" to condemn the use of any particular weapon. The Christian Century is thus roundly attacked on both flanks for characterizing the use of the atomic bomb as an "atrocity."

We wish to consider both sets of strictures. Before doing so, it is important to note what the editorial said. Strangely enough, its essential point was overlooked by practically all our critics. We did not condemn the use of the bomb unqualifiedly. Our critics seem to have confused our position with that expressed in letters published in the same issue. These letters condemned the use of the bomb absolutely. Between their protest and our own there was little in common except the expression of a common revulsion. What the editorial condemned was *the manner of its use*. It was used "impetuously," we said. The editorial left open the possibility that the bomb might have had to be used as a military necessity. Three paragraphs were devoted to this. In the interest of clarity, it is necessary that our position be restated.

Japan, we pointed out, was already virtually defeated. The recognition of her desperate plight could be read between the lines of all her official communiques. Moreover, it was well known that Japan had made surrender offers. Her capitulation was imminent. The sudden launching of the atomic bomb with its terrible slaughter of human life, at this point in the war, is thus a proper subject for moral questioning. As for the saving of American lives, we contended that these lives could have been saved with equal certainty "had our government followed a different course, more honorable and more humane." This course was explicitly outlined in the following paragraphs:

> Perhaps it was inevitable that the bomb would ultimately be employed to bring Japan to the point of surrender. . . . But there was no military advantage in hurling the bomb upon Japan without warning. The least we might have done was to announce to our foe that we possessed the atomic bomb; that its destructive power was beyond anything known in warfare; and that its terrible effectiveness had been experimentally demonstrated in this country. We could thus have warned Japan of what was in store for her unless she surrendered immediately. If she doubted the good faith of our representatives, it would have been a simple matter to select a demonstration target in the enemy's own country at a place where the loss of human life would be at a minimum.
>
> If despite such warning, Japan had still held out, we would have been in a far less questionable position had we then dropped the bombs on Hiroshima and Nagasaki. At least our record of deliberation and ample warning would have been clear. Instead, with brutal disregard of any principle of humanity we "demonstrated" the bomb on two great cities, utterly extinguishing them. This course has placed the United States in a bad light throughout the world. What the use of poison gas did to the reputation of Germany in World War I, the use of the atomic bomb has done for the reputation of the United States in World War II.

If the use of the bomb without warning was a military necessity it would be beyond moral condemnation. It would then fall into the same category as all other acts of war. It is quite possible that it was necessary to use it, but no steps were taken to determine whether it was or not. This could have been determined in 48 hours, and had Japan then refused to surrender, the action of our forces in dropping the bomb would have been beyond moral questioning. By the course actually followed our government left itself open to the charge of committing a revolting atrocity.*

Our critics of the non-pacifist type were not careful to note the distinction we carefully made. On their assump-

*A note in the Washington news commentary, *Human Events*, for September 12 says: "Some military circles who defend the atom-bombing of Hiroshima now say that the dropping of an atom bomb on Nagasaki served no military purpose and played no role in ending the war, which they say was virtually brought to a close by the destruction of Hiroshima. The bombing of Nagasaki, on the other hand, was a 'purely experimental matter'; scientists wanted more data on atom bomb results. These army circles are shocked by Nagasaki and say that we cannot deny that we have perpetrated the biggest atrocity of the war; that we cannot now, without hypocrisy, accuse the nazi authorities of Buchenwald of 'death experiments' on the prisoners of concentration camps. The inhabitants of Nagasaki were our guinea pigs."

tion that we unqualifiedly condemned the use of the bomb, they ask why it was worse to wipe out a city with one bomb than to wipe it out with a thousand or two thousand B-29's. The answer is that it was not worse—in the abstract. But in the actual circumstances it may have been vastly worse. If the knowledge that we possessed the bomb, together with the warning threat that we intended to use it unless Japan surrendered immediately, had produced the same result which its actual use did in fact produce, our use of the bomb would have been unnecessary. If unnecessary, then it was vastly worse than our other bombing. But no effort was made to determine whether it was necessary to wreak such vast destruction upon an already beaten foe known to be suing at that moment for peace.

The Christian Century has not shared in the moralistic hue and cry against so-called obliteration bombing in this war. We have shared in the revulsion which all decent men and women feel at the slaughter and demolition produced by such bombing first by our enemies upon our allies and the neutral countries and then by our own forces upon our enemies. And we have repeatedly pointed out that this terrible laying waste of human lives and habitations has added prodigiously to the difficulties of postwar reconciliation. But the military necessity of such bombing has not been called in question. We had no grounds on which even to form an opinion on such a matter. Besides, we were unable to offer any alternative. The whole terrible business of bombing cities was charged up to the war itself which knows no law or code except that of military necessity.

When nations are at war they are in the inextricable grip of military necessity. Whatever is necessary to achieve victory is not only condoned but is mandatory according to the code of war. This code has no relation to any ethical code known to civilized man. Indeed, it is the absolute antithesis and annulment of every civilized moral code. In the regime of war—that is, in the regime ruled by military necessity—the bombing of cities, whether by the atomic bomb or by B-29's, is on the same plane as the killing of an enemy soldier with a rifle. So far as our layman's knowledge goes, they both belong in the category of military necessity. With respect to the use of the atomic bomb on Japan's two cities, the only thing to consider, therefore, is whether it was a military necessity *at that point in the war*. And this our government did not even try to determine. Our failure to do so leaves us vulnerable to the charge of perpetrating an atrocity.

Consider, now, the pacifist type of criticism. Our correspondents representing this school of thought argue that war itself is the great atrocity and that it is absurd to single out any action of a belligerent and call it an atrocity. The fallacy in this mode of reasoning is in the assertion that war is an atrocity. It is a monstrous *tragedy*. The nations waging it are caught in a situation so profoundly tragic that they can act only under the compulsion of military necessity. To call war an atrocity is to clothe it with a moral character which it does not possess. War has no moral character. When a nation commits its destiny to the arbitrament of sheer might, it abandons all moral constraints. Its essential acts are judged, not by standards of right and wrong, but by military necessity. To call war or any essential act of war an atrocity assumes that war is subject to moral judgment. But war, once it has begun, is not subject to moral judgment. The decision to go to war is subject to moral judgment—it is a moral act—it may be a right or a wrong decision. But once that decision is made, the actual waging of war proceeds without benefit of any moral sanction and without the constraint of any moral law.

Those pacifists who call war an atrocity pay it a compliment which it does not deserve. They are thinking too superficially about war. Their natural horror at the awful sacrifice of human life and human goods obscures for them the depth of the tragedy in which war involves those who are caught in its inexorable embrace.

If war is not an atrocity, neither is an atrocity an act of war. An atrocity lies outside the war regime—that is, it is an act against humanity which cannot be condoned as a military necessity. It is therefore within the range of moral condemnation and can be judged by the code of civilized humanity. Are, then, such acts possible by nations at war? And are we on firm moral ground when we condemn them? The answer is obvious. They are possible, and we do condemn them. We have all been stirred with righteous wrath by the atrocities perpetrated by the Germans upon the Allied prisoners. And our moral wrath mounts in righteous judgment upon the Japanese for their inhuman treatment of our prisoners of war. Every pacifist must surely share in this moral condemnation. But when the charge of atrocity is made against our own government it is brushed aside as merely a part of the greater "atrocity" of war itself.

Why does the conscience of mankind condemn atrocities? Is it because they cause greater suffering than is caused by direct and genuine acts of war? Surely not. It could hardly be proved that the suffering borne by our prisoners in Japanese hands, unspeakably terrible as it was, was greater than that which our own forces inflicted on the Japanese troops in Okinawa. Who suffered more—those Allied prisoners herded into a Tokyo tunnel and deliberately burned to death or those Japanese soldiers hiding in caves who were roasted to death by our flamethrowers? No one can say. Yet the acts are incommensurable. One was an act of military necessity, the other was an act of deliberate and terrible inhumanity. The burning of the prisoners had no relation to military necessity—it lay outside the regime of war and could contribute nothing at all to Japanese victory. It was a sheer and diabolical atrocity—an act prompted by the most cruel impulses of inhumanity.

We do not for a moment believe, and we have not charged, that the action of our forces in hurling the atomic bomb was such an act. We believe our government and our military leaders are incapable of perpetrating an atrocity of that kind or, wittingly, of any kind. Our record in this war, so far as it has been disclosed, is proudly free of any such cruelties.

This record, however, makes all the more conspicuous our failure to follow a more humane and honorable course in the use of the atomic bomb. The charge we make is that our course was impetuous, indeliberate and wanton. Apparently, our leaders were so thrilled by the possession

of this terrible new weapon that they failed to weigh the possibility that its precipitate use had become unnecessary as a military measure at that point in the war. Their failure to do this was an atrocity, even though in the end they might have been forced to use the bomb.

By every consideration of humanity our authorities should have determined in advance whether it was necessary to destroy as many lives, or half as many, at one stroke, as the United States has lost in the entire length of its two wars in Europe and Asia; whether this brand new and terrible weapon could not have achieved the same results by *the threat of its use* upon an already beaten foe as by its sudden release without warning. Because this humane test was not made there will always be a question whether the devastation of Hiroshima and Nagasaki was an act of military necessity or an atrocity. The atrocity which we charge against our leaders is their failure to make sure that the use of the atomic bomb was a military necessity.

'I Would Rather Be Dead'

UNTIL Toyohiko Kagawa spoke, no Christian leader in any country had succeeded in projecting out of the welter of chaos left by the war a pattern of words which accurately reflects the reality with which humanity must now deal. Kagawa, more clearly than Niemöller or any other representative of Western Christianity, sees the struggle from beginning to end as unspeakable tragedy. In a remarkable interview given to Gerald R. Thorp, son of a minister and correspondent of the *Chicago Daily News* with our forces in Tokyo, the greatest living exponent of Christianity in the Orient gives Americans an insight into a state of mind which cuts through the familiar formulas of victory with the sharp saber of an agony beyond expression. When asked whether he is not grateful to us for conquering Japan and thus opening to him a position of influence with the new government, Kagawa answered: "I would rather be dead."

Behind this blunt characterization of his own suffering stands Kagawa's description of the spiritual crisis of the Japanese church. That crisis was made immensely more difficult, according to him, by the kind of propaganda beamed toward Japan by our psychological warfare. "The American radio announced that if America won the war I would be made premier of Japan," Kagawa told Mr. Thorp. "Everyone in Japan knew that. Therefore I was in danger and the life of a Christian was in danger. That was why I went on the radio, speaking for Japanese policy, not to protect the militarists of Japan but to protect the Christian church. I do not like America to conquer Japan because this is my country."

This is the first intimation received in this country that American propaganda tried to do this despicable thing—make a great Christian leader seem an American Quisling to his fellow countrymen, and make the Christian church itself appear as a potential center of treasonable activity. It is highly important that the truth of Kagawa's charge be thoroughly explored. It is possible that the Japanese military authorities wanted to discredit the Christian community in that country and for this purpose arranged a broadcast which apparently came from America. Yet two facts make this appear unlikely. The first is that so far as is known the Japanese Christian church took exactly the same attitude toward its national community as the churches of Italy, Germany, Great Britain and America took toward their respective nations. The second is that the Japanese military leaders would be reluctant to introduce an element of division into a situation which demanded the maximum of national unity.

If American propaganda actually attempted to divide Japan as Kagawa indicated, it is the first instance alleged in this war in which our country stooped so low. The exacerbation of religious differences was a familiar device of nazi tactics. It is still being used by Russia in the Balkans. It has been employed by Great Britain to keep Hindu and Moslem apart in India. But we know of no instance in which representatives of this nation, whose citizenship is predominantly Christian, have deliberately attempted to create national disunity in another country by throwing into jeopardy a Christian minority.

If that is what happened in Japan, then the world mission of the Christian church has suffered a blow from which it will not recover for a generation. We hope that before any representative of American Christianity goes to Japan the truth concerning Kagawa's charge will be sifted in Washington and, if it is sustained, the responsibility for what happened exactly fixed. If our psychological warfare succeeded in making Christianity an alien and subversive thing in Japan, we may presently discover that it has become alien and subversive everywhere else throughout the East.

Mr. Thorp's interview revealed that Kagawa emerges from the conflict with his position on the relation of a Christian to war clarified. Before the struggle began he was widely believed to be a pacifist. That belief was based on Kagawa's well known opposition to militarism and on uncritical interpretations of his thesis that "love is the law of life." Kagawa himself was never willing to define his position with clarity. But now he is no longer in doubt. "When 10,000,000 people lose their homes, you can't be a pacifist," he says. "We had to defend ourselves." To the American correspondent he repeatedly declared his conviction that Japan had been the only free nation in Asia and the only bulwark of that half of the world against "domination by the white races." He repeated his old statement that "I respect and love America, but there are two kinds of America—heaven and hell," and left no doubt as to which America it was he and his country believed they were fighting.

The interview showed that Kagawa's position on Japanese emperor worship is still clouded with ambiguity. He refused to say that the emperor is always right, but when he was asked whether the emperor could ever be wrong he replied: "I refer you to the thirteenth chapter of Romans, which says in effect, Obey the authority who is endowed with power from above, and the emperor is." The reply is significant. The verses he quotes from St. Paul's epistle declare that "the powers that be are ordained

of God," not that they are in themselves divine. He further sought to gloss over the emperor's responsibility as head of the government which launched the attack on Pearl Harbor by declaring that the Japanese ruler was "surrounded by bad advisers" and "misled" by them.

On the central point of the tragedy of the war, however, Kagawa spoke with a deep and terrible conviction which makes us wonder if those who talk glibly about arranging a tour for him in America realize what they are undertaking. He was himself arrested three times after the war began, and many other people in the Christian churches "were arrested because they held their faith above the state." He held his tongue after Pearl Harbor. The government asked him to keep quiet and he did so because "they would destroy the church of Christ if I didn't." But all this was to little avail. "Hatred of Christianity is deeply rooted," he warns.

Standing in the midst of his defeated people, with whom he has identified himself so completely that the *St. Louis Post-Dispatch* published his picture with the caption "More Jap than Christian," Kagawa sees no ground for hope that our victory will end militarism in Japan. That, he said, must come from within by way of the proletarian movement which once was a factor in Japanese politics. He has no faith that our success represents a gain for democracy in Asia. We see the war as the downfall of Japanese militarism; he sees the war as the end of the last genuinely independent state in Asia. He is as strongly opposed to white domination of the Orient as ever, and the fact that we are in the saddle now instead of certain European nations does not alter his conviction that this state of affairs is wrong. He went farther, as this interview shows, in opposing the war from the Japanese side than was previously known in this country. Now that it is over, he stands brokenhearted in the ruins, wishing that he were dead.

Paid for That!

EDITOR THE CHRISTIAN CENTURY:

SIR: A certain small boy, now in mid-life, was observed by me looking at certain men who are known, I believe, as "house-wreckers." They were demolishing a building which, as we say sometimes of our fellows, had "outlived its usefulness." There they were perched on what looked like dangerous pinnacles, laying about them with vigor. The boy looked thoughtful; then he asked in an incredulous voice, "You don't mean to tell me that men are *paid* for doing that!"

I think he was right in his estimate of youthful values. If a master of house-wreckers advertised for volunteers to do their job, there would be a crowd of young and valiant helpers who would not ask for pay if only they could help. When we used to learn elementary Latin we rendered into elegant prose the statement that "Balbus is building a wall" or, alternatively, "was building," or even "had built." But to the youthful mind it would be less attractive to share with Balbus than to follow him and "unbuild his wall."

But the question which is suggested is a somewhat serious one for all who plan the future ordering of human life. Is it possible to introduce into industry more and more of the spirit of enjoyment which is found in games? Can men discover how to go about their "gravest deeds like noble boys at play"? Or in plainer words, could it be at least a more frequent experience to treat work as a lark? Or for a still more definite objective, could we reduce steadily the amount of dull and monotonous work which can be done only by sheer, joyless persistence? Science has made it possible to do miracles; we should be ashamed of science if it could not add to its miracles the miracle of making all necessary work have at least a touch of the spirit which draws us to gardening or golf or baseball or cricket.

It is not freedom from discipline that men seek in their recreation. Did you ever hear a coach training a really first-class boat on the river? No caustic schoolmaster or choir conductor can rival his language. The best of boats may hear the words, "You are all rowing badly but 2 and 2 is rowing inexpressibly, incredibly, appallingly badly." (He perhaps used briefer language.) It is not discipline that marks the line between work and play. What is it?

The older romantic reformers sought the remedy by going back to the days before machinery began its work. But most of us today are more ready to say, "You, Vulcan, have got us into this, and you must get us out." If there is added to work the touch of a good game, that will save us also from much waste of human life. We should no longer have to be satisfied with the poor solution that many of us must be content only to live when we leave behind the office or the factory. Of course that is not so with the happier of our race. A doctor could not carry on for a week if he did not conjecture surprises and adventures and sometimes amazing victories before him. A musician does not write a symphony for so many dollars. Some of the masters had very few dollars. If only that something more could be widely spread, even if thinly spread, it would be a great gain. But heaven forbid that we make our sports like work at its worst and take the joy out of them.

"But," you ask, "what has become of that house-wrecking with which you began?" I answer, with a touch of scorn in my pen, "If a writer cannot lose sight of his beginning, where are we and what is to become of the press?"

Ever yours,
QUINTUS QUIZ.

Japanese Print

A DELICATE branch against a pallid sky,
The sparse leaves bronzed and with the muted glow
Of blood shed long ago.
Only a branch to haunt the human eye—
The full and rounded tree from which it came
Unseen beyond the frame.
A touch of peace from some untroubled zone,
Like a quiet hand outstretched by the Unknown.

EDITH LOVEJOY PIERCE.

European Protestantism and the Bible

By D. Ivan Dykstra

THE POINT OF DEPARTURE for this comment is a recent pertinent editorial appearing in these pages. In the issue of July 18, under the title, "Protestant Thinking in Europe," attention is called to a fact: "Holy Scripture has come back into a position of centrality in the thought and devotion of Continental Protestantism." A prediction is made: "When the channels of easy communciation with Europe are opened up, we may expect that the biblical issue will become the subject of a crucial controversy." A fear is voiced: "The emergence of this literalistic form of biblicism will constitute a greater barrier than has ever existed between Continental Christianity and the Christianity of the West."

Perhaps Continentals Are Right

Of these three, the fact seems established beyond dispute. The prediction may or may not come true. As for the fear, it is difficult to find justification for it. To suggest that the only thing that can save the situation is a will to ecumenicity strong enough to hold the church together in the face of what may be a fairly permanent disharmony is to be unnecessarily pessimistic.

Two factors in the situation must prejudice one in favor of at least giving serious attention to the Continental position. The first factor is the circumstances out of which the new interest in the Bible has sprung. The church which now turns to the Bible is the church that has been living in the thick of the struggle for her own and her people's existence. When men reach up out of chaos to lay hold on the Bible once more, we may still properly debate the biblical issue, but we cannot do so without taking into account the position of those who find in the Bible the answer to their desperation. Under those circumstances, whatever their view of the Bible, we should have to give it serious attention.

What Is the Continental View?

The second factor which prejudices in favor of giving consideration to the position is the order of its development. The new interest in the Bible does not appear to be so much the cause of a new dynamic in the life of the Continental church as the effect. Men did not achieve new life by reading the Bible, but they began to read the Bible because they already possessed new life. The discovery which paved the way for the new concern with the Bible, we may well believe, was not merely the negative discovery of vacuity into which men needed to pour something of the positive content of Scripture, but a positive discovery of a religious vitality which subsequently found echo and guide and encouragement in the biblical faith.

The best way to approach the Continental view of the Bible is to compare it with the liberal view on the one hand and the fundamentalist on the other. Limitations of space compel a certain oversimplification, which however need not vitiate the argument.

Three facts need to be borne in mind. The first is that the Continental view is not consciously and intentionally a mediating position between the liberal and fundamentalist positions. It may turn out to be a way of rapprochement. But it is too mechanical an interpretation that views it as a calculated effort to bring these two opponents together. The second fact is that the Continental position is not a mere movement back from liberalism in the direction of fundamentalism. It is true that the new position is often expressed in language reminiscent of the old orthodoxy. But we must be cautioned against supposing that in this instance similarity or even identity of phraseology means identity of spirit and motivation. While this position is as far removed from liberalism as fundamentalism ever was, it is at the same time as far removed from fundamentalism as liberalism is. The third fact to remember is that the attitude toward biblical criticism is only an incidental in this new position. To represent it as actually a fundamentalism which has been compelled by the sheer weight and impressiveness of critical biblical scholarship to give up the struggle against the critical approach is to do injustice to the religious and intellectual integrity of its advocates.

Tension Between God and Man

The chief point of dispute in the various conceptions of the Bible lies deeper than any immediate characteristic of the Bible itself. The biblical issue is but a part of the problem of the relation between God and man. And Continental Protestantism turns away from both liberalism and fundamentalism, because these have failed to understand the problem of this relation. In brief, both fundamentalism and liberalism have destroyed the sense of tension between God and man.

We may detect the manner in which fundamentalism has done so. It has failed to recognize the true contemporaneousness of God's speaking and so the true present reality of God. Inspired by the native human desire for complete, concrete, static objectivity, fundamentalism thought in terms of a closed canon, which meant that God had spoken but was not really speaking now. There was a spirit akin to deism here. True, Christian doctrine was the bridge between the age of revelation and each subsequent age. But this produced at best a second-handed contemporaneousness of God. What fundamentalism could not see was that a movement from direct experience of revelation to the formulation of doctrines cannot be duplicated by a movement from formal doctrines back to experience of revelation.

But present-day Continental theology sees still another fault in the fundamentalist understanding of the Bible. If fundamentalism destroyed the divine-human tension by making God an Ancient Voice, now simply played over phonograph-fashion, it weakened the sense of tension still further by its conception of man. In its view of verbal

inspiration this tendency of fundamentalism reached its climax. The wish of that doctrine was to make man as much as possible a non-entity, in the interest of preserving the divinity of the revelation. In the revelation man was only a passive, mechanical copyist, little more than a *tabula rasa*. Inspiration was the total overwhelming of man by God, and in thus being overwhelmed man is forced into virtual non-existence. There was no sense of divine-human tension.

Liberalism's Mistake

Liberalism reacted against fundamentalism on both points, but did not grasp the significance of the divine-human relationship. Liberalism tended to bring God into the present, but because the only voice that seemed to be real now was the human voice, God as a meaningful reality distinct from humanity was crowded into insignificance. And where fundamentalism thought of man as blank passivity in relation to God, liberalism affirmed his dynamic reality as a person; only, it confused his reality with his goodness. Once again, the tension had been destroyed. Fundamentalism destroyed it by turning God's voice into a theological doctrine and man into an automaton, liberalism by reducing God's voice to a whisper and raising man to divinity.

The essence of the Continental position is the restoration of both God and man to their rightful positions and the recognition of the tension between them. The Bible is a significant book because, and only because, it was born out of that tension. As indicated above, the tension has now been discovered anew. But it was not discovered primarily by a reading of the Bible. The Bible was discovered through experience of the tension. The discovery of the tension was in part the achievement of the theologians and in part the achievement of men in the hard school of recent desperate experience. And the European situation is fraught with significance because the theologians working from the top down and the pastors working from the bottom up arrived at the same point.

Continental Leaders

In various contexts, theologians expressed their sense of this tension. Brunner in his recent book, *The Divine-Human Encounter,* affirms that according to the Bible, "Truth is encounter," that is, between God and man. But before him there had been many fingers groping toward that truth. Dostoievsky contributed the discovery that man is a frighteningly evil reality. Kierkegaard put his finger on the sin of thinking dispassionately about God and on the blessedness of knowing that one is always in the wrong as against God. Otto laid stress on the numinous quality of the divine when men were treating it too familiarly. Berdyaev saw salvation as consisting in man's escape from solitude through communion with a reality beyond his "empirical immersion." Buber said God and man were in an "I-Thou" rather than "I-It" relation. The early Barth cast theology into the mold of existentiality (this truth concerns me infinitely now!); and when he issued radical statements about the otherness of God and the sinfulness of man he did not mean that God was irrelevant and man a non-entity, but just the reverse.

The same conclusion was reached by churchmen living in the desperate practical struggle. It is too early to give a final analysis of their thinking. But we have sensed that their first discovery was the demonic character of evil—around them, but then within them as they were compelled to relinquish the posts of spectatorship and become active participants. And the farther they were compelled to go in the direction of evil, the more irresistibly (because they were intensely conscientious men) did they become aware of the tension between themselves and the God who was "at the other end." It was because the Bible echoed a tension they knew that it became a significant book.

An Eternally Reborn Conflict

This points the way to a new conception, in contemporary European Protestantism, of the essence of the Bible, an essence which is primarily formal and in some secondary sense material. The concrete content of the Bible is relevant, to be sure, but what makes the Bible the Bible is not the concrete content so much as the fact that for each generation its particular concrete content was born out of the divine-human tension. It is insisted that this tension must be thought of in specific terms. But the purpose of the Bible is not to prescribe concrete modes of thought nor to dictate concrete ethical decisions. It is a violation of the nature of man to make the Christian life a slavish imitation of the concrete expressions of life as described in the Bible. The purpose of the Bible is to inspire in contemporary man an awareness, in the immediate present, of this specific tension between himself and God in the light of which he must make his concrete decision.

It is possible to go off the deep end at this point and make the mistake of interpreting this conception in terms of Schleiermacher's position. But the Bible is not the product of an "I," nor of an "I" which is aware of God, but the product of a specific "I-Thou" tension. And in the eyes of contemporary Continental thought it will be a vital book so long as men find in it a description of a divine-human encounter which they know or a possible means of discovering again a divine-human encounter which they have forgotten.

This indicates, further, the sense in which Continental Protestantism can think of the Bible as a unity. The continuity of the Bible does not consist in a continuity of concrete ethical precept or practice or of concrete doctrine. When we regard these concrete patterns of life, the variety in the Bible is so inescapable that the quest for uniformity is hopeless. But the inspiration of these and, with it, their continuity, lies in a common experience of the tension. It is that tension which makes Abraham a contemporary brother of James, and Paul a brother of Peter whom he withstood to his face.

Significance for the Ecumenical Movement

The possible significance of this position for the ecumenical movement becomes clear. In the first place, the possibility of maintaining the ecumenical fellowship on this basis will be much greater if liberalism can be reassured that the Continental position is not a reaction in

the direction of fundamentalism and if fundamentalism can be reassured that this is not a new mask put on the face of liberalism. These reassurances will be demanded, for these two have both passed beyond the point of seeing possible reconciliation with the spirit of the other.

But beyond that the ecumenical spirit may in time discover here a clue to a positive basis for deepening fellowship. European Protestantism has been until now more concerned with the vitalization and intensification of the Christian spirit than with any universalization of it, and may have no intention of concerning itself with such universalization. If it is the sense of tension that gives truth, and so continuity, to the variety of the Bible, why should it not be the sense of tension that unites those who in our time have been compelled to reach different conclusions on ethical and doctrinal matters? There is a conclusion here to which European Protestantism has not yet come, which seems at first blush to be at variance with its emphasis upon the specificity of Christianity. And yet it is a conclusion which is all but forced upon us, once we insist that the essence of the Bible is the divine-human tension rather than the specific concrete content which results from the tension. For how can this divine-human tension be maintained if its issue is, after all, to be dictated?

The position of European Protestantism is open to interpretation in terms of an intensified, objectized "unity of loyalty" (rather than the unity of precise doctrinal or ethical or ecclesiastical uniformity) which is the present practical and prudential basis for fellowship between widely divergent groups within Christendom. In extending recognition, on the basis of its contention that Truth is encounter, to all who share in the biblical sense of this divine-human tension, almost regardless of the divisions on the question of the concrete content, European Protestantism could show the way to a deepening of the ecumenical ties throughout the Christian church. The necessary specificity of Christianity seems amply safeguarded by its insistence that we must always make certain, by setting ourselves under the judgment of the tension apparent in the Bible, that our sense of tension is actually a sense of *this* tension and not some other.

What Happened to the Korean Church

By Geraldine Townsend Fitch

KOREA, once known as the Hermit Kingdom because of her dignified detachment from the rest of the world, became under Japanese domination the most hermetically sealed nation of the world. Now these seals are being broken. It is possible at last to find out what has been going on inside Korea during the blackout, especially as related to the Christian church. Here is the story.

It should be recalled that, prior to Japan's conquest and subsequent annexation, Korea was more nearly christianized than any other nation of the Far East. Moreover, no country East or West, not even excepting the United States, had so large a percentage of Protestant Christians who voluntarily tithed their income, however limited, for the support of their church. In the face of such devotion, though the visible church has been dissolved, it may be assumed that it has gone underground until the Cairo promise of freedom and independence shall have been fulfilled.

A Persecuted Church

Recently a Korean escaped to Free China from the Japanese army of occupation in Shantung, China. From him comes our first dependable account of what has happened inside his native land. Choon-ha Chang was a student-conscript of the Japanese, taken out of his senior year in the Union Theological Seminary in Tokyo. His father was a Christian pastor in Sunchun, Korea, before the forced closure of Christian churches there. This young divinity student tells a story of persecution such as has only a few parallels in the history of the Christian church.

Persecution had been known before by Christians in Korea. At the time of the nation-wide peaceful demonstration for independence in 1919, Christian congregations were locked in their churches and the buildings set on fire by the Japanese. But that was a long time ago. By 1934 there were 3,700 churches of all denominations in Korea with more than 1,000,000 members. For a nation of 28,000,000 people this was astounding. In September of that year the Presbyterian Church celebrated its semicentenary in Pyengyang.

But in late 1936 a new policy was ordered by the Japanese home government, and the governor general in Korea began a systematic and progressively rigorous persecution, which was designed to drive all Western missionaries from the country and dissolve the churches. Jire Minami, the same who committed hara-kiri when Japan faced surrender, took office as governor general in August of that year. Immediately he announced as his platform the "uniformity of Korea with Japan proper" and "clarity of national attributes." To make these national attributes perfectly clear, he stated the reasons for the new policy as follows:

1. In the thirty-odd years of Japanese rule, it has been found that 85 per cent of the so-called "dangerous thought" offenders among Koreans are Christians.
2. The psychological attitude of Christianity does not suit the "magna-clanship" nationalism of Japan.
3. Christian belief about the end of the world and (in some sects) the second coming of Christ is defamatory to Japan's nationalism. Japan is a nation with an eternal existence, therefore to speak of a last day is a slander on the imperial dynasty.
4. Christian thought tends to disintegrate the spirit of unity and consolidation of the Japanese centered around the imperial house.

5. It is therefore imperative that Christianity should be molded to fit in with the spirit of Japan.

It should give Americans pause to realize that this is the kind of fanatical belief we have left inviolate by allowing the Japanese to keep Hirohito without trial as a war criminal.

Acting upon the new policy, the police of the entire country was mobilized to control the Christian church, both Protestant and Catholic, in Korea. The government ordered the police to attend all church gatherings. At the same time churches were required to add to the services certain rites and ceremonies to "promote and enhance the spirit of Japan." Those which refused to accede were dissolved; individuals who refused to comply were arrested, detained without trial in prison, often tortured.

In May 1942, Kuniake Koiso—later to be premier of Japan—was installed as governor general of Korea. Mr. Koiso is a devout Shintoist. On his inauguration he announced as his slogan, "The establishment of a religiously reformed Korea," which, he explained, meant the correct orientation of Korea to Japan's national religion of Shintoism. His slogan proved to be more than idle words. He established a national Research Institute of Shintoism, with departments in each of the 11 branches of the government and branches in 13 provincial governors' offices, in 20 special municipal administration offices and in 218 district magistracies. The Japanese are nothing if not thorough on detail, so these "research institutes" became general in every government and public office throughout the length and breadth of Korea.

Enforced Shinto Baptism

All officials and all "promising" youth were required to undergo *miseki*, the Shinto rite of baptism by immersion, followed by a rigid training and study of Shintoism for twenty days. Since the alleged founder of the Japanese nation is Amaterasu Omikami, the sun goddess, Shinto temples are shrines for the worship of that deity. By February 1944, there were Shinto shrines in almost every locality, a total of 2,348 in Korea.

To enforce shrine worship as a patriotic duty, all educational institutions were required to observe the rites, as from November 1936. The Union Theological Seminary at Pyengyang was the first to refuse to comply and to close its doors. It was quickly followed by the Shoongil College, the Shoongil Academy and the Shoongil Girls' College. Some missionary teachers decided that shrine worship was a patriotic gesture, not a religious rite, and made their perfunctory bows at the shrine.

The next step was to force the churches to fall into line. The religious significance of the act was played down. "Worship at the shrines and temples," Japanese officials explained, "is not a religious rite or ceremony, but a national gesture. It behooves every subject therefore to observe such national ceremonial." However, they added: "In order to complete the unification of Japan proper, Korea and Koreans must first become an integral part of Japan and must be made to take pride in becoming such. This can be accomplished only by devout worship at the shrines and temples." Note the contradiction between "this is not a religious rite" and the final injunction to devout worship at the shrines.

One step followed another, each more drastic than the last. In 1940 an edict brought to an end all Sunday schools in Korea. In 1942 orders were issued for an amalgamated Christian church, which came into being in February 1943 as the Federation of Reformed Christian Churches of Korea. But the Japanese overlords were still not satisfied. They said the Old Testament must be banned as based on Judaic thought, while in the New Testament all allusions to Christ's return and to the final day of judgment must be eliminated. The Shinto shrine tablets must be placed within the churches. A permit from the local police must be obtained for each gathering, and meetings must not occur oftener than once a week for not more than an hour's duration. Sunday was not a holiday, so business and work should continue as usual. All church buildings of Western style must be modified to the Japanese (not Korean) style of architecture. And the Korean amalgamated church should maintain close interrelationship with the Japanese Christian Church, which had been nationalized in March 1941.

Churches Dissolved

Many church authorities would not even transmit these stipulations to the churches under their jurisdiction, so many were dissolved and their constituency dispersed. After the Union Theological Seminary at Pyengyang closed, only seminaries under Japanese control, with faculty members chosen by the government general and amenable to Japanese domination, pledged to renounce theories concerning the second coming, the resurrection and the day of judgment, were permitted to function.

In 1943 one Sato in Japan advanced the theory that both Shintoism and Christianity arose from the same fountain. He asserted that the national founder of Japan, Amaterasu Omikami, was one and the same as Christ. This was the *reductio ad absurdum*. Choon-ha Chang, reporting on this gradual strangulation by Japan of the Christian church in Korea, said: "But all Korean Christians, and even most of the Japanese Christians, look upon the advancement of such doctrine as pure heresy and no real believer accepts the false theory."

Koreans in Chungking

All Korean Christian leaders who had been identified with the Korean independence movement had been forced to resign as early as 1937. By 1942, after Japan was at war with the United States and Great Britain, all who had studied in those countries—hence allegedly were filled with the thoughts and ideals of the West—were ordered dismissed. The leading personnel resigned practically *en bloc*. After April 1944, all pastors below the age of 45 years were drafted as factory workers or mine laborers. So the Christian flock became shepherdless, for practically all leaders over 45 were in the category of those who had participated one way or another in the nationalist movement, and all under 45 were drafted for heavy manual labor.

Only the nucleus of Korean Christians associated with the Korean provisional government in Chungking, where

the Chinese government has given sanctuary to the individuals and *de facto* recognition to their government, have been able to maintain freedom of worship during these dark years. There Arno Bentz, Lutheran missionary associated with the War Prisoners' Aid of the Y.M.C.A., and Dr. Earl Cressy of the Chinese National Christian Council, gave what help they could. Gen. Feng Yu-hsiang, the old "Christian general" and former war lord, Dr. Sun Fo, the liberal head of the Legislative Yuan, and other Chinese lent friendly assistance. In the temporary Chinese capital these Korean Christians maintained a simple church, a primary school, a small hospital, a social center and some cooperatives—all rather primitive and austere.

Today Koreans in China, in America and in Hawaii, as well as in their own blacked-out homeland, eagerly await the day when the promise of the Allies at Cairo shall be kept. There, where President Roosevelt and Prime Minister Churchill held their seventh conference, Generalissimo Chiang Kai-shek was invited to participate for the first (and only) time. China's leader proposed the independence of Korea. What discussion followed can only be surmised. But a small phrase was inserted, so that as finally worded the pledge to the Koreans sounded like a compromise: "In due course, Korea shall be free and independent."

The hope of liberation has been the one candle in the 40-year darkness of Japanese oppression and persecution. The capacity of the Koreans for suffering, their patience and their fortitude, have been equaled only by those of the Chinese people. But the Koreans have been under the heel of the arrogant Japanese six times as long as the Chinese of occupied areas. "In due course" should mean "as soon as Japan is defeated," for the Koreans have a long history of independent existence behind them. With the war at an end, let the promise of freedom and independence be implemented, so that the church in Korea may be restored.

Southern City Deals with a Problem

By Mallary Fitzpatrick, Jr.

THE TELEPHONE rang in Charlie Johnson's study. "Hello, preacher. This is George. You've seen the morning paper? About that C.I.O. organizer? Well, some of us boys are working on plans to have him thrown out of town. I want to get your permission so you won't be bothered to preach us a sermon after it's done. Will you come down to the club for lunch?"

Johnson accepted the invitation. Yes, he had read the morning paper, where the item in question rated first page and a large-type heading: "C.I.O. Organizer Opens Office Here." He was worried. For George Flynn, the largest contributor to his church and the chairman of its board, was not joking. Of course the crack about getting his pastor's permission was in part polite verbiage. If the owner of the city's largest wholesale house had made up his mind, he seldom required further counsel. Johnson hoped that the "boys' " plans were not violent.

I

The telephone rang again. It was John Thomas, the president of the ministerial association.

"Charlie," Thomas said, "I have just received a wire from Congressman Dixson's office in Washington. He requests that I inform all the members of the ministerial association of his intention to have this C.I.O. organizer thrown out of town. How do you think that I ought to go about this?"

"I'm not sure I know what this is all about," Johnson began.

"Oh, didn't you see the morning paper—about that C.I.O. man who has come in here and already has signed up a thousand white and colored laborers? They're trying to force this contractor on the new government job to pay 40 instead of 30 cents an hour for common labor."

"Yes, I read the item. But where do you figure in this?"

"Well, you haven't forgotten that Congressman Dixson gave us his full support in our fight for local option. He knows as well as we do that there is a rising demand for repeal of our dry law here in Southern City. We also know that the leading men in town are opposed to any effort of organized labor to break into our system. They have probably put the pressure on Dixson, and now he is merely asking us to do him a return favor for his previous support. After all, these outsiders do not know how to handle our southern problems. I think I ought to call all the ministers in our association and urge them to let it be known through the grapevine that we are diametrically opposed to this C.I.O. maneuver."

"I think that a pretty unwise strategy at this stage of the game," Johnson replied. "After all, there certainly is some justification for the demand of the laborers for what the government supposedly guarantees as a minimum wage and—" He was interrupted.

"Charlie, I didn't call you for arguments. Time's flying, and I am going to make those calls."

II

As Johnson hung up, his wife knocked at the study door. "There is a Negro man here to see you, Charlie."

He found Sam Jones, Southern City's leading Negro minister, standing on the front porch.

"Reverend Johnson, I've got to talk to you," the Negro began. "It's about this organizer. You know my church is close to the east-side cotton mill. We are trying to raise some money to buy some playground equipment for an empty lot next to the church—"

"What in the world does that have to do with the organizer?" Johnson asked.

"I'm coming to that, sir. You see, we have no colored playground near our church. This vacant lot next to the church is owned by the cotton mill folks. They promised us permission to use the lot and also said they'd give us $250 for equipment, if the colored folks would raise another $250. Well, early this morning the man from the mill who has been dealing with us came to my house. He said this deal is all off unless John Hampton stops working for this organizer."

"And who is John Hampton?"

"He's a member of my church. A good, honest and hard-working man, too, but he is always having a hard time getting enough to eat for his ten children. He's the best man in our church—chairman of our board, in fact. Well, this man from the C.I.O. offered John a job as deputy organizer last Monday, and John took it. He has been working all week, trying to get the other colored people to sign up so they can get 40 cents an hour."

"How do your people feel about this union deal, Sam?"

"They have hope, Reverend Johnson. We have been getting 30 cents an hour for a long time, and it costs a lot more to live now. Some landlords are talking about raising the rent, and food is going out of sight. This OPA doesn't seem to apply to us."

"You certainly are on the spot, Sam. What do you plan to do?"

"I don't know what to do, sir," Sam replied, sinking into a chair, in such despair that he did not realize that he had sat down uninvited on a white man's porch.

"Come back Monday morning, Sam. By then I may know more about this situation, and we can make some plans."

III

As Charlie Johnson started back to his study, a car pulled up in front of the house. A tall young man emerged and walked briskly to the porch. Johnson recognized him just in time for greeting as the young Nazarene preacher, who had recently joined the ministerial association. He explained that John Thomas, the association's president, had just phoned him to ask him to join with the other ministers in opposing the C.I.O. organizer. When the Nazarene objected, Thomas had facetiously suggested that he carry his protest to Charlie Johnson, who seemed similarly unwilling to fight this Yankee interference. The young preacher told Johnson that some of the white laborers in his congregation were planning to join the union, and he was going to support them.

Johnson had to leave for his luncheon engagement, but he and the Nazarene agreed to discuss the matter further on Monday.

IV

George Flynn, sitting beside his minister, came to the point at once.

"Preacher, we've got to stop this business. Some of the boys are for giving this organizer a good dose of tar and feathers. One or two are anxious to go even farther so that he will organize no more."

"Listen, George," Johnson replied. "I'm not sure I understand your reasoning. You remember when the old NRA made you raise your truck driver's salary from $8 to $15 a week. You were plenty sore. But it did not ruin Jim, as you later admitted. He worked harder than ever at the higher salary. Now it might be to your interest if the wage for common labor was raised to 40 cents."

"But that is not the point. We know how to handle our business here in the south. I am not to blame that some people are poor. Poverty and plenty are just accidents anyway. And we take care of our poor people—white and colored. The only trouble is that now they all have work and they get uppity and think they own the world. You know how poor people are. Just give them a little money in their pockets and they are not worth a dime. And if we let an agitator in here to stir them up a little, soon they won't work at all."

"But there is more to the problem than that, George. Now I assumed you arranged this luncheon in good faith. Conscientiously you are opposing the use of violence on this organizer."

"That's right. I'm for taking him out to the city limits and seeing that he doesn't get in here again."

"In contrast to some of the other alternatives, this is commendable. But I take issue with you that poverty and plenty are mere accidents. Maybe we have *caused* some poverty by the misuse of our plenty." And in concrete detail, the minister told George of his morning experiences. The conversation extended on into mid-afternoon.

V

George Flynn returned to his office a bit disturbed about his minister's attitude. Charlie Johnson drove home slowly, also disturbed. He had considered himself a successful leader of a large congregation. But now, rather suddenly, he realized his own responsibility for the unconvincing argument in which he had just engaged. He set himself to write a new sermon for the next day.

It was not a clear-cut sermon the congregation heard on Sunday morning. The Rev. Charles Johnson seemed to be struggling with ideas not fully formulated. He did not even take a text, but began at once discussing the role of the church at the center of the culture in contrast to the role of the sect at the periphery of the culture. He actually seemed to imply that such an organization as the C.I.O. could be justified as doing what the churches failed to do. In contrast to his usual sermon, his words carried little comfort and no final note of hope. Instead, he concluded:

"The local church has been too defensive. We need a new understanding of our responsibility for hardships, sufferings and injustices which are a source of the sickness of our society. These conditions breed protest movements which may justifiably threaten our pretension to health. We can no longer insure our immunity from disease by quarantine. For deeper diagnosis may reveal to our surprise that we, in the respectable churches, are actually the carriers of the germs of social sickness by the abuse of our privilege. When we deliberately achieve security through the toil and sacrifice of others to whom we deny security, we should realize that we are mocking the law of love to which we give lip service. History has proved such mockery dangerous, for it delights not in the law of the Lord."

The C.I.O. organizer was arrested Sunday afternoon, but few of the better people in Southern City knew about it until they read the Monday morning paper. From the paper's account, it seemed that the arrest had taken place at a mass meeting attended by white and colored laborers without segregation. The charge was "disturbing the peace," a misdemeanor which carried excessive penalties if committed on the Sabbath.

The Johnsons' cook came late to work on Monday. Her husband had lost his job that morning, she explained. He had reported at the packinghouse as usual at 6 a.m. But the boss announced that all those who had signed up with the union man, whose list the police had found, need not report for work any more.

Later in the day Johnson met with the Nazarene and Negro preachers. They made plans for further study of the problems raised by the organizer.

The afternoon paper carried an item on its back page: During the day the organizer had had a visitor who tried unsuccessfully to arrange bail. It was the Jewish rabbi.

BOOKS

Radical Reformers

A History of Unitarianism: Socinianism and Its Antecedents. *By Earl Morse Wilbur. Harvard University Press, $6.00.*

IN THE PRESENT volume, which is the first of a proposed two-volume work, the emphasis is wholly upon the material suggested by the subtitle. It is a history of the more radical wing of the Protestant Reformation in the sixteenth century and in the first part of the seventeenth. Reformation history has been predominantly written by orthodox scholars who are members of the great churches that rose on the foundations laid by the "Great Reformers"—Luther, Melanchthon, Zwingli, Calvin, Cranmer, Knox and their peers. Bold as was their revolt against the tyranny of Rome and their rejection of certain dogmas and practices of the medieval church, these men were all conservatives and they were terribly afraid that their cause would be discredited by reformation movements that went farther than they were willing to go. Protestant church historians to this day have given less recognition to the left-wingers than is due to them.

Professor Wilbur approaches these thoroughgoing reformers from the standpoint of a special interest in Unitarianism. This is a perfectly legitimate approach, for the roots of Unitarian thought do go back to these sixteenth century radicals—and farther than that. But there were also other lines of influence that flowed from the work of these free spirits. Even those readers who think of Unitarianism as a dangerous doctrine, standing in contrast with the "evangelical" truth, have no reason to regard the Anabaptists and men like Michael Servetus, Castellio, Juan Valdes, and Laelius and Faustus Socinus as merely the progenitors of a heresy or to brush them off as the lunatic fringe of the Reformation movement. Their anti-trinitarianism was almost incidental; at least it was not their basic characteristic nor did it mean the same thing to all of them. They were not primarily the fathers of a sect but were free spirits seeking a thoroughgoing reformation and a true "restoration of primitive Christianity." Unitarians have a special claim upon them—especially upon Faustus Socinus—but they are part of the common Christian heritage. The veteran Unitarian scholar who has written this study after many years of historical research has performed a valuable service to all students of Christian history.

The Anabaptists were such a loose and varied company that no description will fit them all. In the popular mind, and even among reputable scholars until recent times, they have been generally damned for the sins of their worst element. George Park Fisher, my revered first teacher in church history, could think of nothing better to say of them than that they were "fanatical and licentious sectaries," though in another connection he admitted that this did not apply to them all. Most of them were trying to be simple "first century Christians." They thought they had discovered that the early church consisted only of people who wanted to be in it, not of those who had been born into it or baptized into it in infancy; they found no justification in the New Testament for the idea that the church should be supported by the state and should invoke the power of the government to suppress dissent and punish heresy; and they preferred to take their doctrines from Scripture rather than from the pronouncements made by the church after its tie-up with the state in the fourth century. So, they became the Ishmaelites of a Protestantism whose respectable bodies carried over much of the medieval pattern in church and creed.

Professor Wilbur's excellent treatment of the Anabaptists is only preliminary to his much fuller account of the work of the more distinctively anti-trinitarian leaders who have been mentioned. It will surprise some to know that he finds "the first springs of the Socinian-Unitarian movement, regarded as a system of religious belief, . . . not in the Protestant lands of the north but in Catholic Italy"; but there is good ground for this statement. The liberal movement in Italy, partly native and partly imported by the coming of Anabaptists from Germany and Switzerland, gained much more strength than is generally recognized. It took the best efforts of the Inquisition to stamp it out. The most solid section of the book is the history of the Socinian church in Poland, where a liberal Protestantism flourished until the Jesuit invasion turned the government toward a policy of persecution which practically eradicated it.

Space does not permit a more extensive account of this excellent work. Unitarians will of course receive it with pride and joy, but I am especially anxious that readers who are not Unitarians should understand that there is material here which concerns the history of their own ideas. For a final sample, consider the exchange of opinions between the "radical" Castellio and the safe and sane Calvin and his equally respectable colleague Beza. After the burning of Servetus, Calvin had published a book defending his course (*Defensio orthodoxae fidei contra prodigiosos errores Michaelis Serveti*), one section of which was devoted to proving the righteousness of putting heretics to death. Sebastian Castellio answered it with his *De Haereticis*, arguing against the policy of persecuting men for their opinions about speculative questions, such as the nature of Christ, the Trinity, predestination and the manner of Christ's presence in the eucharist, which are not necessary to salvation,

while neglecting the cultivation of Christian character. Beza replied with a book urging that heretics should be punished by the civil powers, because the chief aim of society is to maintain religion, and the heart of religion is sound doctrine, so that a heretic is *ipso facto* an enemy of society. Castellio's plea for tolerance of theological opinion was, said Beza, *"vere diabolicum dogma."* Castellio lost that battle —at least in the view of his respectable Protestant contemporaries—but he won the war. W. E. GARRISON.

Books in Brief

AMERICAN POLITICAL AND SOCIAL HISTORY. *By Harold Underwood Faulkner. Fourth edition. F. S. Crofts & Company, $5.00.*

This sturdy work, which has now grown to 838 pages, has been the backlog of this reviewer's reference shelf in this field since the publication of its first edition nearly ten years ago. Subsequent revisions have kept it down to date. This fourth edition gave opportunity for bringing it down to the death of President Roosevelt (the reference to "November 1945" on page 763 is a typographical error—the only one noticed), and also for rewriting the chapters from the beginning of the New Deal. The scale on which the most recent decade is treated is scarcely commensurate with that of the history down to that point. Professor Faulkner's point of view is that of a discreet liberal or, as Dixon Ryan Fox says in a foreword, that of one with Jeffersonian rather than Hamiltonian leanings.

THE STORY OF THE SPRINGFIELD PLAN. *By Clarence I. Chatto and Alice L. Halligan. Barnes & Noble, $2.75.*

This is a comprehensive and brightly written account of the famous experiment conducted during the past five years in the schools of Springfield, Massachusetts, whereby interracial and interfaith appreciation and tolerance are fostered through actual schoolroom procedure in addition to emphasis in the content of formal subjects. One gathers that the plan permeates much more decidedly and effectively than the hesitant documentary film Warner Brothers made on the subject and now being shown in theaters over the country would indicate. There are Negro teachers, assigned not to schools where Negroes predominate but wherever their particular talents can be best used; the traditional "Anglo-Saxon-Protestant" preponderance in faculty and precept has been revolutionized. The book tells the story of the development of the plan and its present application, and includes in one section samples of materials used in classes and built into special projects to inculcate wider understanding of the workings of democracy and the contributions made by individuals and groups of widely varying backgrounds. The story it has to tell is an important and significant one.

Books Received

Discovering Plato. By Alexandre Koyré. Columbia University Press, $1.50. (To be reviewed.)

Post-War Jobs, A Guide to Current Problems and Future Opportunities. Edited by David Loth and others. Public Affairs Press, 2153 Florida Ave., Washington 8, D. C., $2.50. Elaborating Henry Wallace's "60,000,000 jobs" thesis—a figure declared to be "based on expert studies of what would really constitute full employment"—the staff of Press Research, Inc., tells where and what and how. The picture is a rosy one. The staff is confident that it can be realized. The argument would be a little more convincing if there were a little less of the pamphleteering tone in dealing with critics. Foreign trade is seen to be a necessary factor, and large American loans or investments abroad are considered essential to get this going. We are still waiting to hear someone explain how there can ever be any payment of such loans, or of interest on them, if the country in the future is to export as much as it imports.

Post-War Markets. Edited by E. Jay Howenstine. Public Affairs Press, $2.50. This guide based upon official information prepared by the commerce department's bureau of foreign and domestic commerce will be of great service to business men as a foundation for their own market analyses for their particular industries. While much of it is statistical and factual, it is inevitable that a large factor of conjecture and uncertainty enters into any forecast of next year and the years thereafter. The economic statistician and analyst is no prophet. But his data, carefully compiled and interpreted, furnish the soundest foundation in planning for the future.

The Man from Missouri, A Biography of Harry S. Truman. By Cyril Clemens. International Mark Twain Society, Webster Groves, Mo., $2.00. A brief, sketchy and anecdotal "first" life of the President.

Bases of World Order. Edited by Ernest Trice Thompson. John Knox Press, Richmond, Va., 60 cents. Syllabus and findings of a seminar at the Montreat Leadership School, 1944, studying the requirements of a Christian world order and the church's part in bringing it about.

The Cherokee Strip, An Oklahoma Boyhood. By Marquis James. Viking Press, $3.00. (To be reviewed.)

The Private Secretary's Manual. By Bernice C. Turner. Revised edition. Prentice-Hall, $3.75. Assuming that the private secretary has a reasonably good general education to begin with and has the necessary skills in shorthand and typewriting, this volume tells practically everything she needs to know about the technique of the craft.

I Dream of the Day . . . By Caleb Milne. Longmans, $2.00. These letters are, from the literary point of view, among the best that have come out of the war. Milne drove an ambulance in the American Field Service during the North African campaign, 1942-43, and was killed while acting as a volunteer stretcher-bearer for the French. His letters reflect a sensitive personality, no very deep philosophy of life, and admirable powers of description.

CORRESPONDENCE

Betraying the Atlantic Charter

EDITOR THE CHRISTIAN CENTURY:

SIR: The answer to your question as to why Rex Stout and his friends are spreading falsehoods about Martin Niemöller is very simple. There is no length to which Mr. Stout with his Writers' Board as well as his Society for the Prevention of World War III will not go, as long as it satisfies the pathological hate he and his friends, such as Emil Ludwig and Rudolph Fluegge, have for everything German. What they and others specialize in is the smearing of all non-nazi Germans. It is a pity that their activities go on almost unopposed. They are helped greatly by the general attitude of the press which deliberately plays down the heroic resistance to Hitler of those who tried to bring the war to an end last summer, and lost their lives at the hands of Himmler's hangmen. Perhaps some day a more enlightened public opinion will demand—as it is demanding the truth about Pearl Harbor today—to be told the whole truth about the Casablanca policy of unconditional surrender and its war-lengthening effect, especially in view of the efforts of Adam von Trott zu Solz and his group to obtain from the Allies the conditions necessary for the sucessful removal of Hitler.

In the light of the deals of Yalta and Potsdam it appears that a success of the moderate elements in Germany was the last thing the betrayers of the ideals set forth in the Atlantic Charter were hoping and working for.

At present, this betrayal is being continued in the totally secret London negotiations. Before re-educating others to the ways of democracy, why not first make it work at home? Is the rest of

mankind so much below the "Big Three" in understanding that it only has to swallow what the anointed hand out to it? Is there no power to insist that the promises of the Atlantic Charter shall not have been made in vain, nor degraded to the level of cheap little electioneering devices even if they meant not more than that to their originators? Is Christian America not strong enough to insist that honest plebicites be held everywhere where there is the slightest dispute possible, with evicted populations returned for this purpose? And must the world stand military megalomania in the shape of De Gaulle any more than in that of Pétain? Why cannot all this orgy of greed be done away with, once and for all, all these thefts of territory, industrial resources and processes, trade outlets, covered up by this present-day sickening unctuousness? What is being done now has nothing more to do with fighting nazism or preventing another war. It is plain grabbing—as Hitler would have done, if we want to make him the measure of the image of God.

Cazenovia Junior College, GEORGE ROSEN.
Cazenovia, N. Y.

You Do Us Too Much Honor

EDITOR THE CHRISTIAN CENTURY:

SIR: Please permit the undersigned Moslem reader of your esteemed journal to offer sincerest congratulations upon your noble efforts, and success, in the stupendous achievement of indisputably saving an unknowable large number of human lives by your agitation for a clear statement on peace conditions for Japan. I believe that Allah will reward you abundantly both here and hereafter in addition to the wonderful satisfaction that must come from righteous work accomplished. That achievement is sufficient monument in itself for anyone's lifetime. It reflects glory upon you and your great faith.

I confess that I had looked upon your disregard for the efforts to have the military provide religious facilities for minorities as a sign of the Philistine, but you have redeemed Christianity in Moslem eyes as having some highly worthy individuals, if not as a system.

Amerind Islamite Mission, L. SELIM GLICK.
Oologah, Okla.

'Human Nature, Whatever That Is'

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to call your attention to a fundamental error in Gerald Heard's article in the August 15 Christian Century. He repeatedly makes the statement that "human nature can be changed," while the facts are entirely to the contrary. No geneticist would admit that statement, for he knows that human nature is controlled and determined by inherited genes and they do not change in any way, as suggested by Mr. Heard. Human conduct can and has been changed, but not human nature, whatever that is. Jesus knew that when he said that every individual born into the world who wanted entry into his Kingdom "must be born again"—individually, not the race once and for all or our parents.

Ashland College, E. E. JACOBS.
Ashland, Ohio.

Optimistic and Arrogant

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on "The Church's Responsibility" is a sobering influence on the minds of those who consider themselves God's little angels. However, I was struck by two sentences: (1) "No other religious faith can provide an answer to the ultimate questions which crowd the modern mind"; and (2) "No other has the slightest chance of laying the spiritual basis for world community."

Regarding (1), aside from the fact that some people condemn non-Christian religions on the grounds of conceit, prejudice or ignorance, I may point out that even the Sermon on the Mount with its emphasis on poverty, meekness, passive resistance, etc., cannot solve the problems of today because Western society is an acquisitive society based upon the religious, political and economic individualisms stemming from the Reformation, the French Revolution and the Industrial Revolution. The basic values of Western civilization are success, power and egoism, which values Jesus himself denounced. To find modern solutions for our acquisitive, technological and scientific mind in Jesus' renunciatory, agricultural and God-as-the-only-solution outlook is tantamount to ignoring any changes which have taken place in the last two thousand years.

Regarding (2), for the spiritual basis of a world community, we must look not just to one religion but to "world" religions. It is both optimistic and arrogant to assume that only Christianity can save the entire world when it could not even save Christendom itself, especially when the basic values of modern Christian civilization have nothing in common with the Sermon on the Mount, and when the Christian nations of Europe, not the heathen Hindus and Chinese, hold the blue ribbon prize for wars during the total historic span of modern civilization from the fifteenth to the twentieth century. Refer to Quincy Wright, *A Study of War*, Vol. I, page 650, table 44. Today, tribal psychology with its concomitant mental insularity has no place in a technologically united world. This is no time to confuse expediency with morality.

University College, SUNDER JOSHI.
University of Chicago.

A Dakota Example

EDITOR THE CHRISTIAN CENTURY:

SIR: Many attempts have been made to equalize in some way the salaries of ministers so as to provide more adequately for underpaid rural ministers. The Evangelical Church of North Dakota, with a number of thriving rural churches, has used a plan of equalizing salaries that has worked successfully and about which other churches should know. Under this plan all supply preachers receive house rent free and $1,600; deacons, $1,800; elders, $2,000; district superintendents, $2,400. This salary is paid whether they serve a rural or a city church. This plan in reality penalizes the city pastor in that he does not usually receive the meats, vegetables and dairy products brought to the rural pastor. In recent years the churches have been given the privilege of adding something to the regular salaries if they are able. A few pastors receive slightly more than indicated above.

Of course all churches cannot pay the same. If a church can raise only $1,200 and its pastor is entitled to $1,800, missionary money is put in to make up the difference. Some of the stronger churches raise considerably more than their pastor's salaries, so that surplus goes into the mission fund to care for the salaries in weaker churches. Most of the missionary funds are received from the national missionary board of the denomination.

This denomination has also worked out a plan for equalizing the moving expense of ministers. Each church in the conference pays a small assessment each year into a moving fund which is administered by the cabinet and a small committee. If it is necessary to move a minister a long distance from one corner of the state to an opposite corner, neither the churches involved nor the minister will be penalized. Ministers coming to North Dakota have all their moving expenses paid.

The Evangelical Church in North Dakota has also worked out another equalization feature which, while it is used by the Catholic Church, is used by very few Protestant denominations. When the state conference decides that a new church building is really needed in a community the conference helps decide how large a building should be erected to meet future needs. If the local congregation cannot raise the needed funds then the other congregations of the state, through their conference, help pay the building debt. This makes more certain the erection of a building suited to the community's needs and prevents saddling a church with a big debt. At the present time this denomination has no debt on any church or parsonage in the state. They own all the church property and have a sizable amount of money in their Kingdom Advance fund. The money from this fund is used only for church or parsonage projects on needy missions.

Fargo, N. D. C. A. ARMSTRONG.

NEWS *of the* CHRISTIAN WORLD

Membership of Churches Grows

'Yearbook of American Churches' Shows Increase of 3,991,483 over Past Year for Total of 72,492,669

NEW YORK, Sept. 13.—For those who have felt that the church was losing ground in membership, the figures given in the 1945 edition of the *Yearbook of American Churches* offer a reassuring surprise. Total church membership reported from 256 religious bodies is 72,492,669, or 52 per cent of the population. Benson Y. Landis of the Federal Council staff, editor of the book, says, "Total church membership, as well as the proportion of church members in the population, has been increasing steadily for many years." The present figures show an increase of 3,991,483 over last year. Of the total, 23,419,701 are Roman Catholic, 4,641,184 Jewish, and 43,734,661 Protestant, the balance being adherents of Greek Catholic and other non-Protestant and non-Roman groups. The largest Protestant denomination is the Methodist, with 8,046,129 members; next is the Southern Baptist Convention with 5,667,926 adherents.

* * *

Christian Council for Democracy Issues Labor Day Message

Warning that reactionary forces, taking advantage of the reconversion crisis, are campaigning to break the back of organized labor, the United Christian Council for Democracy, composed of Methodist, Episcopal, Evangelical and Reformed, Unitarian, Baptist and Presbyterian social action committees, on Labor Day appealed to progressive church men and women to enlist as "fighting allies" of the workers in defense of the hard-won gains of the trade union movement. The battle of organized labor to safeguard and extend its rights within constitutional lines is certain to serve the common welfare and to assure the rights of all of us, the council advised the 10,000 church leaders over the nation to whom its Labor Day message was sent.

* * *

Atomic Bomb Decried By Church Leaders

Two warnings regarding atomic power came from church leaders here these past two weeks. Richard Fagley, secretary of the commission on a just and durable peace of the Federal Council, called for immediate establishment of "international controls over all atomic power which can be used in bombs." Last Sunday, at Calvary Baptist Church, William Ward Ayer declared: "Man is not morally ready for the terrific universal power which he has ferreted out, for unlike God he is not benevolent. . . . There is need that the regenerating gospel of God be proclaimed as never before, for the use of the split atom makes it plain that the future holds the alternative of Christianity or chaos."

* * *

Jewish Synagogues Crowded For New Year Meetings

Jewish places of worship were filled to overflowing throughout the city for the Jewish New Year as special prayers were said thanking God for peace and urging a society "which will do justice to the nations of the earth, but at the same time control the aggression of nations." A significant part of the observance was a special appeal sent out by Orthodox rabbis and the New York Rabbinical Board for parochial instruction of Jewish children. The appeal stated: "This extraordinary measure has been taken because of the news from Europe that no Jewish children have survived in those territories occupied by the nazis, thus sealing the fate of European Jewry, the former reservoir of Jewish spiritual and religious life in the world. . . . Not since the Middle Ages has the Jewish people faced such anxiety for its future."

* * *

Walter M. Howlett Takes on Added Responsibilities

Walter M. Howlett, for the past 26 years general secretary of the association of daily vacation Bible schools here and executive of the department of Christian education for the Greater New York federation of churches, has resigned as executive director of the division of Christian education of the newly formed Protestant council of the city of New York. He has accepted a position as executive director of the Greater New York coordinating committee on released time, which relates the work of Catholics, Jews and Protestants in the city. Dr. Howlett has pioneered in this field for many years, acting as volunteer secretary of the committee. The work of common approach to public school authorities, the enrollment of unreached children of all faiths and the mutual development of promotion had become so central and important in the total religious education task that the committee felt it necessary to secure a full-time executive. On Thursday of this week a luncheon attended by 100 or more of Dr. Howlett's closer friends and associates was tendered him at the Parkside hotel. The speakers pointed out that more than 1,000,000 children had been taught through the years in classes formed in vacation and weekday schools under Dr. Howlett's leadership, and that over $1,500,000 had been channeled into this field through his efforts.

* * *

United Presbyterians Hold Synod

Meeting in the Fifth Avenue Presbyterian Church, Manhattan, the New York synod of the United Presbyterian Church held its 88th annual session last week. The delegates heard Robbins W. Barstow, secretary of world service of the World Council of Churches, tell of opportunities for service in the Protestant church in Europe and the hope still present in the devastated areas. The retiring moderator, John R. Ralph of Lisbon, N. Y., in his opening sermon said, "Let us hope godly men will serve in high places in all the nations of the world, for atomic power is a moral and spiritual responsibility." Thomas Pace Haig brought a message of friendship from the Reformed Church of America, which may be merged with the United Presbyterian Church. Francis J. Scott, pastor of the Newark church, was elected the new moderator.

J. HENRY CARPENTER.

Test Legality of 'Released Time'

Mandamus Action Seeks to Prevent the Teaching of Religious Education in Illinois Public Schools

(By Harold E. Fey)

URBANA, ILL., Sept. 15.—The public phase of the trial whose outcome will determine the legality of religious education in Illinois public schools ended here today. For the past five days unprecedented crowds have listened to testimony by witnesses and arguments by counsel before the three judges of the sixth Illinois circuit in the mandamus action brought by Mrs. Vashti McCollum against the board of education of Champaign. Acting in behalf of her son, James Terry McCollum, age 10, Mrs. McCollum is attempting to stop the teaching of religion in the schools on "released time" by persons employed by the churches of Champaign. Judges Frank B. Leonard of Champaign, Martin E. Morthland of Decatur and Grover W. Watson of Farmer City have now asked attorneys to file briefs before the end of October. Judge Leonard said they will hand down a decision within 30 days after that time.

* * *

System in Effect Four Years

Mrs. McCollum, who calls herself a "rationalist," claims that the action of the Champaign board of education in permitting employees of the churches to give religious education in the schools during school hours is a violation of the 1st and 14th amendments. In so doing she is attacking a program which has been in effect in Champaign since 1941 with the approval of the school board. It is also in use in some form in approximately 80 Illinois communities and in several hundred others throughout the nation. In Champaign, children of the 4th to 9th grades inclusive, who voluntarily elect to do so, receive 30 minutes of non-sectarian religious instruction per week from accredited representatives of the 59 churches of the city. No academic credit is asked or given. Classes are held in the public school buildings. Protestant, Roman Catholic and Jewish churches unite in support of the program. Enrollment in religious education grew from 325 in 1941 to 785 in 1945. Total enrollment in the grades in which the classes are available in 1945 was 1,761.

* * *

Says Coercion Is Used

Landon L. Chapman, Chicago attorney who represents Mrs. McCollum, based his client's case on the claim that by the program which has been developed in Champaign "an establishment of religion is grafted on to public school education, church and state become united in the classroom, worship is established in the lives of indiscriminating [*sic*] infants, religion is regimented, public education is controlled and censored privately by sectarians and pupils are taught what to be-

lieve; proselyting is practiced among little children of rationalists and humanists and of parents desirous of avoiding churches and religions and of parents belonging to denominations too small to employ their own private teachers for said public schools; and public schools become fields for private missionaries and for rivalry of religious sects." Star witnesses for the plaintiff were Arthur G. Cromwell of Rochester, N. Y., president of a "Free-Thinkers' Society," Mrs. McCollum, his daughter, and James Terry McCollum, her son. Sponsoring and otherwise backing Mrs. McCollum are a committee of the Chicago Civil Liberties Committee (independent), and the Chicago Action Committee, an organization which has been set up to oppose released education. These sponsors have announced they are raising $10,000 to present this case and if necessary, to carry it to a higher court.

* * *

Stress Voluntary Choice by Pupils

The defense maintains that the board of education has the right to continue the present system in Champaign because (1) the board of education has acted within its legal discretion in granting permission for voluntary religious education in the schools; (2) the program does not infringe on state and federal provisions for freedom of religion, because the prohibition of an establishment of religions in the 1st amendment is not hostile to religion as such; and (3) the program does not violate the law forbidding the use of public funds for a sectarian purpose since it is not sectarian and no public funds are used. The defense held that no coercion or pressure is placed on any child who declines to enroll in the courses, unless the very existence of voluntary courses constitutes pressure. It maintained that Mr. and Mrs. Elmer C. Bash, Champaign citizens who have intervened in the case to petition that religious education courses continue so that their daughters may continue to take them, also have rights which the school board is bound to respect. Associated with the defense in this case is the federation of churches of Chicago and the Illinois church federation. Both sides are organizing committees to carry the case to higher courts.

Churchmen Ask for Permanent FEPC

Speedy enactment of legislation for a permanent Fair Employment Practices Committee was urged in messages from three leading Roman Catholic bishops read at the conclusion of a two-day conference in Washington sponsored by the National Council for a Permanent FEPC. The conference was attended by 200 representatives of the Catholic, Protestant and Jewish faiths as well as of various racial groups in all parts of the country, according to Religious News Service. Those sending messages were Archbishop Robert E. Lucey, San Antonio, Texas, Bishop Francis J. Haas, Grand Rapids, Michigan; and Bishop Bernard J. Shiel of Chicago. "The pending bills do not in any sense," Bishop Haas said, "provide measures to remove all the evils of discrimination. They provide for only the barest minimum of justice, that is, free opportunity to work and earn one's livelihood. Every self-respecting American demands this minimum as his right, and should insist that it be accorded to all others."

Europe's Misery Appalls Churches

World Council Headquarters Asks for Help from Member Groups—Hopeful Reports Come from Germany

GENEVA, Sept. 1.—Churchmen here continue to be appalled by reports of the misery left in the wake of war—misery as terrible as that caused by the much publicized atrocities practiced during the conflict. Stewart W. Herman, Jr., formerly pastor of the American Church in Berlin, has just returned from a visit to Germany with a report that the present trek of some 7,000,000 refugees to their former homes in central Europe could be compared to the Bataan "march of death." The receipt of many similar reports has spurred the offices of the World Council of Churches here to cable the British Council of Churches and the Federal Council of Churches urging them to express "grave concern" and demand government aid. Describing as "most alarming" the reports about conditions in eastern Germany, Hungary and Austria, the message continues: "Critical food situation. Diseases spreading. Many suicides. Hundreds of thousands of refugees left starving. Churches trying to help but completely overwhelmed." One sober report on the condition of refugees in French prisoner-of-war and internee camps estimates that only one-tenth of the 500,000 persons there will be living by spring unless help comes. The situation in these camps apparently results from poor organization on the part of the French government, not from lack of good intentions.

* * *

German Churches Reported Coming to Life

Hans Schoenfeld, German-born staff member of the World Council of Churches who maintained personal contacts with many German pastors throughout the war, reported on his return from a recent visit to Germany that there is great activity in the churches there. During the latter part of August, the Catholic bishops had their annual conference at Fulda, and Protestants met at Treysa, near Kassel. In preparation for the latter meeting, Bishop Theophil Wurm consulted with Pastor Martin Niemöller. Mr. Schoenfeld says that the German church has largely succeeded in eliminating pro-nazis. In Thuringia, for example, where "German Christianity" made great headway under the nazis, all "German Christian" deans have been asked to resign, and Moritz Mitzenheim, Confessional pastor from Eisenach, has held numerous meetings making clear to pastors how the church must build in the future. In the Rhineland, it has been unequivocally announced that all "German Christian" pastors and members will have to go through a special confirmation before they can again be considered Christians.

* * *

Signs of New Cooperation Among German Churches Noted

Mr. Schoenfeld reports that under the leadership of Bishop Wurm the churches of Germany, which are the only groups the Allied occupying authorities trust to handle relief, are planning an extensive survey of needs with the idea of arranging for exchanges of food and clothing among parishes. Meanwhile, the Evangelical Confessional synod of Berlin in its first meeting since the war has issued a statement seeking to heal the breaches among German churchmen. Expressing repentance that Confessional leaders were not even more outspoken against nazism, the synod points out that as a result of the experiences of the war a young generation of serious theologians has appeared; that baptism and communion have again become the central point in many congregations; that free-will gifts are pointing the way to freedom from state control; and that a real brotherliness has grown up among the Confessional churches. Sounding a new social note, the synod declares that the church must provide for the poor, weak and handicapped.

* * *

F.O.R. Conference Held In Switzerland

Some 60 persons from Switzerland, Germany, Hungary and the Ukraine attended a conference of the Fellowship of Reconciliation held here recently. Two years ago a first study conference had been attended by some 90 F.O.R. members. Reporting on the present conference, Percy Bartlett, British Quaker and international F.O.R. secretary, said: "The fellowship has held, Christian experience has been deepened, and we meet again across frontiers and enmities in one discipleship."

* * *

Interfaith Cooperation Given Impetus

While interfaith cooperation has been little known or practiced on the Continent, with some notable exceptions during the wartime spiritual resistance, there have been two recent stirrings of interest. Henry Carter, British Methodist who heads the British Council of Christians and Jews, has secured a pledge from Swiss Catholic, Protestant and Jewish leaders to work out a cooperative organization. In Germany, Catholic leaders are planning to dovetail their relief efforts with those of Protestants in exchanges among parishes.

* * *

And So Forth

The American section of the Lutheran World Convention has allotted $25,000 to the World Council of Churches for the purchase of religious literature for German theological students and pastors in prisoner-of-war camps, and $2,500 as a "token gift" to provide medical supplies for three German church hospitals which had to use newspapers for bandages.

The reconstruction department of the World Council of Churches has appealed to the churches in the United States, England, Canada, Sweden, New Zealand and Switzerland for $240,000 to purchase a number of Swiss army barracks which have been offered for sale at $5,000 each and re-erect them in devastated areas in Germany and Holland. The buildings would serve as centers for recreation and worship, for dispensing food, clothing and medicine, and simply as places where people can come and get warm during the winter days ahead when little or no coal will be available in those countries.

ROBERT ROOT.

On what side of this controversy will you be found?

CAN THESE BONES LIVE?

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by ROGER BABSON and DUDLEY ZUVER

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No institution now functioning in our midst can properly be called the Church

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There can be no separation of religion and economics; real religion is simply good economics

The present breach between Church and state only brings about the ruination of each of them

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Roger Babson is a business analyst and a former moderator of the Congregational Christian church; Dudley Zuver is a graduate of Harvard Divinity School and is engaged in editorial work. Thus is presented a well-rounded case based on the wide experience of both layman and professional.

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Veterans' Group Seeks Monopoly

New Zealand Association Would Return Refugees to Former Homes, Bar C.O.'s from Appeal Rights

TIMARU, NEW ZEALAND, Aug. 10.—Considerable controversy has arisen here over a resolution proposed by the executive officer of the Returned Servicemen's Association at a recent meeting of the organization. It read as follows: "That any person or persons who arrived in New Zealand from Germany, Austria, Hungary or Italy since 1939 must return to their own countries within two years after hostilities cease with Germany, and that they be allowed to take out of New Zealand the same amount of money or property, or both, that they declared to the customs department when entering, any further money or property that they may possess to be sold and the proceeds to be handed to the government for distribution among the wives and dependents of those who fought for their respective countries while they enjoyed peace and plenty."

The reason given by the group for passing this harsh resolution and forwarding it to the government is that aliens are depriving returned men of good positions and by their presence are hindering rehabilitation. It has become obvious that the executive has not the unanimous support of all members of the association, and the ill-considered resolution has called forth a storm of protest. A leading Presbyterian minister in Wellington preached a powerful sermon against it under the title "The Stranger Within Our Gates," one of the best known of our poets pilloried the resolution in satirical verse, and the Jewish community sent a strong, dignified statement of protest to the press.

* * *

Oppose Leniency For C.O.'s.

The government has declared that it will not act as the R.S.A. executive demands, but the whole incident is a revelation of the animosities and passions which are an invariable legacy of war. It has led the Interchurch Council on Public Affairs to appeal to the people of New Zealand to "exercise toward all men, including those who have sought refuge here from persecution and political tyranny, that spirit of tolerance and charity which is vital to the Christian faith on which our democracy is based." In an earlier letter, I reported that the R.S.A. executive was vehemently opposing the proposal to set up appeal courts for military defaulters who had spent many years in detention camps. The government has courageously disregarded the opposition and has appointed two revision authorities before whom men detained as defaulters may submit further evidence of their claims of conscientious objection. Already several men have been released from the camp. It is laid down that men released are subject to manpower direction to essential industry and that their financial position must be no better than it would have been had they served in the forces. The president of the R.S.A. has described the government's decision as "spineless action," but it has won widespread approval from many sections of the community as a belated act of justice.

* * *

Question of Nationalization of Banks Brings Demonstration

At the annual conference of the Labor party held last November, a resolution was passed recommending that the government purchase the Bank of New Zealand. The government already possessed a majority of the shares of this bank and appointed three of its directors, but the carrying out of this resolution would mean complete nationalization of the largest trading bank in the dominion. As the Labor party conference determines the major policy of the government, there was a rising tide of protest against the proposal from commercial and business interests, which culminated in an announcement that the Council of Coordinated Business Associations intended to send a mass deputation to Parliament to protest against the legislation. Unwisely, as it proved, the council declared that this deputation would be a protest against fascist government; whereupon the trades council announced that, as its members yielded to nobody in their opposition to fascism, it too would organize a mass deputation to be sent to Parliament at the same time.

* * *

Government Listens, Then Acts Independently

The prospect of the two large deputations jostling each other in the grounds of Parliament House was an exciting one, but at the last minute the business men canceled their plans. Declaring that it was impossible at such a late stage to cancel its arrangements, the trades council continued with its demonstration, and 10,000 people arrived in front of Parliament House. It was a cheerful, orderly crowd, enlivened by music from several bands and by the antics of university students in fancy dress. The speaker of the house and the prime minister appeared and heard the representatives, after which the prime minister thanked the trade union movement for having taken so seriously the attempt to overawe the government by force of numbers, and declared that even were the business men's demonstration ten times as large as had been planned, the government would do what it thought was right. After the demonstrators had marched off the business men's deputation, limited to 24 representatives, was received within the house and its protest heard. Then the prime minister informed the representatives that the legislation would proceed.

* * *

Non-Roman Churches Plan Conference

The National Council of Churches has called a conference, organized along the lines of Malvern and Delaware, to be held in Christchurch at the end of the month. Some 200 official delegates from all non-Roman churches in New Zealand will attend, besides persons invited by the council because of special qualifications. Commissions on the evangel, on education, on the community, on the Maori people and on other relevant subjects have been working for two years preparing reports which they will present to the conference.

MALCOLM W. WILSON.

Iowans Aroused by Boys' Home Death

Inadequacies in Housing of Juvenile Offenders Revealed by Fatal Beating, Subsequent Riots

MOUNT VERNON, IOWA, Sept. 14.—The death of 17-year-old Donald Miller as a result of beatings administered by guards at the punishment cottage of the Iowa State Training School for Boys has focused attention on the problem of juvenile delinquency and the deficiencies of such institutions. This school, located at Eldora, has been overcrowded and is staffed by guards and overseers few of whom are adequately trained. Young Miller's death touched off a series of riots at the school in which some property was damaged. About 200 of the boys escaped and wandered over the state in search of food and transportation. Citizens have been thoroughly aroused, and the affair promises to have political effect. The governor has handled the emergency with dispatch. State police rounded up nearly all the escapees. Two guards were suspended and the superintendent asked to resign. The school has been placed under the direction of Percy Lainson, who has made an excellent record as warden of the Fort Madison state prison. Charges have been filed against several of the boys, but to date no indictment has been returned against those responsible for Donald Miller's death.

* * *

Boys' Town Head Opposes Physical Punishment

The affair has made a public issue of the use of disciplinary violence in such institutions. It is a revelation that a disciplinary cottage where beatings were the regular practice was maintained at the school. It is charged that some of the boys committed to the Eldora institution are criminal in type and should be at the state reformatory. Father Flanagan of the famous Boys' Town in Nebraska, interviewed for his opinions on the matter, rejected physical punishment as a means of handling such boys and declared that so long as that system prevails no change of personnel will prevent incidents of this sort. He thinks that a religious motivation must be the basis of moral redemption. "You can't accomplish much with the human motive alone," he told the interviewer. Then he put his finger on the root of the problem when he pointed to the fact that nearly all the boys at Eldora come from broken and abnormal homes. They are reacting in the pattern of insecurity in which they have been brought up, he said, and the system of violence only enforces their basic tendencies. He expects little improvement to come from public demand for investigation in the heat of such an incident. All parties recognize that state institutions have insufficient housing and inadequate budgets to provide suitable staffs.

* * *

First MVA Construction Soon to Be Launched

Much confusion exists over questions of procedure in the Missouri river basin. That vast new developments will be undertaken there is assured in the Pick-Sloan bill, al-

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ready passed by Congress, which authorizes the construction, operation and maintenance of 105 reservoirs designed primarily for flood control. Army engineers have set in motion the plans for construction. The reservoirs will obviously lend themselves to many uses, and liberals in Congress and throughout the 10 states affected see a vast opportunity to imitate, enlarge and improve upon the design of the Tennessee Valley Authority. Therefore they have launched a drive to enact the Murray bill, which would set up an MVA under federal auspices. However, private vested interests in the states concerned are alert and well organized to fight the bill. One side sees utopia in the MVA plan, and the other predicts total ruin from any growth of federal authority. In the meantime, the federal agencies have begun, with a meeting in Omaha in July, a series of planning conferences for the construction authorized under the Pick-Sloan bill.

* * *

And So Forth

David Shipley leaves the School of Religion at Iowa City to take a chair in theology at Garrett Biblical Institute, Evanston, Ill.

Robert Montgomery comes from Wellesley College to the faculty of Cornell College as assistant professor of religion. He is to have charge of a new project under which seminars will be conducted among the ministers of the area.

Robert Smith of Monmouth College has been appointed to the chair of Bible and philosophy at Dubuque University; Samuel George, former dean at Dubuque, is returning from a pastorate at Rock Island, Ill., to become administrative assistant to the president.

Methodist pulpit changes this summer take Wesley Parry to First Church, Omaha; James Uhlinger to St. John's Church, Davenport; Marvin Kober to St. Paul's Church, Cedar Rapids; Lloyd Gustafson to First Church, Mason City; and Charles Hempstead to First Church, Clinton.

Dakota Wesleyan University is instituting this year the work-study plan for students preparing for business careers. Alternating three-month periods of work will take students into businesses in Minneapolis, Chicago and Detroit.

Harold A. Shaw has come from Grants Pass, Ore., to the First Baptist Church at Fremont, Neb.

Dubuque University's theological seminary conducted a unique venture in education for the rural ministry this summer by going to Ames for a farm survey school for rural pastors. The following areas were covered by members of the faculty of Iowa State College: animal husbandry, agronomy, farm management, horticulture and landscape architecture. The last of these subjects promises improvement in the appearance of rural church properties.

ALBION ROY KING.

Asks for 1,000 Lutheran Missionaries in China

A recent statement by Daniel Nelson, Chungking representative of the Lutheran World Convention, declares that there will be need for 1,000 Lutheran missionaries in China as soon as conditions permit their entry. This represents a 40 per cent increase over the number at work there in prewar days.

India Group Sees Flaws in Charter

National Congress Declares Provisions for Dependent Territories Do Not Improve on Mandate System

TIRUVALLA, INDIA, Aug. 1.—The working committee of the Indian National Congress, members of which were released in June after being in prison since August 1942, met in Simla recently and adopted the following resolution on the San Francisco charter: ". . . The committee regrets that the position allotted to the smaller nations in the charter is one lacking all effectiveness; the great powers not only dominate and completely control the organization but are placed above and beyond the law they have themselves helped in framing. These great powers have indeed strengthened and consolidated their own position in the world and have shown no inclination to give up their colonial possessions and the special powers and privileges they enjoy at the expense of dependent peoples. According to the charter as framed, the world organization will only be effective when none of the great powers are interested in a dispute. Where there is such an interest, as there is likely to be in most international disputes, a great power's veto will prevent any action being taken."

* * *

Find 'Trusteeships' Unsatisfactory

On the subject of trusteeships the resolution had this to say: "The committee especially regrets that the declaration regarding non-self-governing territories is vague and unsatisfactory and is little better than the old mandate system of the League of Nations, which was a signal failure in the past. . . . The discussion in the San Francisco conference on the objects of trusteeship and the strenuous objections raised by some powers to the use of the word 'independence' are evidence of the fact that imperialist powers are still functioning in the old imperialist way and intend to retain and exploit their colonial possessions. The committee is of opinion that a full and frank recognition of national independence, within the framework of a bona fide international order, of colonial territories is necessary to give reality to the purposes and objectives of the new organization and to lay the foundations of a stable peace."

* * *

Wavell Leaves Door Open After Simla Conference

The Wavell proposals at the Simla conference for the formation of an interim national government in India composed of representatives of the National Congress, the Moslem League and other parties failed to secure the approval of Mr. Jinnah and the Moslem League. So the viceroy decided not to proceed further with the plan, and magnanimously took upon himself the blame for the failure. In winding up the conference he said: "I propose to take a little time to consider in what way I can best help India." This statement is interpreted here as implying that the British government will not accept the failure of Simla as final, but will try to find a provisional solution of the problem of devising an interim government having a substantial measure of Indian political backing. Meanwhile, the great change that has come over the British government as the result of the Labor party's victory has raised the hopes of our people that the question of self-government will receive priority consideration from the new British cabinet.

* * *

Jinnah Gives Reasons for Rejection of Proposal

A statement made by Mr. Jinnah soon after the end of the Simla conference gives the reasons that weighed with the Moslem League in not accepting the Wavell proposals. He said: "Our stand has been, and we have repeatedly made it clear to the British government since 1940, that we cannot consider or enter into any provisional interim government unless a declaration is made by the British government guaranteeing the right of self-determination of Moslems and pledging that after the war, or as soon as it may be possible, the British government would establish Pakistan. . . . Condition two was that we are not a minority but a nation, and we can only enter into a provisional arrangement. . . . in any arrangement we claim an equal number in the proposed executive. The Wavell proposals set at naught both these conditions."

* * *

Nehru Analyzes The Situation

At about the same time Pandit Nehru in a press conference gave expression to views which reflect the opinion of the vast majority of thinking Indians. He said: "Fundamentally, the communal problem, as well as many other problems if you analyze them, becomes a kind of conflict between medievalism and modernism. . . . The Congress represents more than any other group the modern outlook, politically and economically, and, if I may say so, nationally and internationally. The Moslem League or any other communal organization inevitably not only represents the particular claims of a group but represents them in a medieval context. Politics considered in terms of religious communities is wholly inconsistent with both democracy and any modern conception of politics or economics. To give in to this medieval conception is to throw back the whole course of development in India, political and economic, and to try to build a structure which does not fit in with the realities of today in any department of life. . . . If you have separate electorates in any country, I guarantee you will have problems worse than the communal problems in India."

During the period he was in prison, Nehru added a few more chapters to his autobiography, bringing it more or less up to date. He has also been at work upon a book on recent world political events.

P. OOMMAN PHILIP.

American Bible Society Issues New German Testament

To meet the continuing demand for German Scriptures from chaplains and other workers in Germany and in prisoner-of-war camps elsewhere, the American Bible Society has prepared a volume containing the New Testament and selections from the book of Psalms. An edition of 800,000 has been issued, of which 300,000 have already been shipped to chaplains in Europe.

'White Collar' Strike Averted

Westinghouse Office Workers' Dispute Goes to War Labor Board—Charge Company Towns Are Slum-like

PITTSBURGH, Sept. 11.—The strike called by the independent salaried workers' union—the "white collar" group—in Westinghouse Electric corporation plants in six states was called off last night when the War Labor Board promised to take the case under advisement and report within 10 days. The action is believed to have averted closing of 14 plants employing 80,000 persons. The largest group of strikers, 6,850, were part of a total of some 22,000 persons employed here in the East Pittsburgh-Turtle Creek plant. The union demands "incentive pay bonuses" such as other workers receive. The chairman of the board feels that this demand is not justified; he points out that the office workers have enjoyed a 30 per cent increase in pay since 1941. Westinghouse has a good reputation for its avoidance of strikes and for its bonus system, but apparently the office men and women think that they are entitled to their share of profits. If every dog has his day, this may be the day for "Mr. White Collar."

* * *

Aroused over Lack of Sanitation In the Coal Towns

At long last the inhabitants of western Pennsylvania have become exasperated to the point of action over sanitary conditions in the "coal towns." It took a blast by a brave young company doctor, Elizabeth Hayes, to bring the subject into the open. She declared in a published interview that the water for these towns is so polluted that the carefully worked out formulas doctors order for babies are practically being mixed with diluted sewage. The coal company which had employed Dr. Hayes accepted her resignation; apparently it was easier and cheaper to fire the doctor than to provide pure water, get the coal sheds out of the front yards and install inside toilets.

* * *

Federal Government May Intervene

Now it looks as if the question of improved sanitation may rest in the hands of Attorney General Tom C. Clark, who on Sept. 6 set in motion an investigation of the Shawmut mining company. Since July 16, employees of that company have been on unofficial strike, declaring that they will not work until something is done to remedy the horrible slum conditions in the company-owned towns where they live. There seems to be difficulty in determining responsibility, since the company has been in receivership for 40-odd years, but it is reported that the financial pyramid represented in the ownership heads up in the Pittsburgh, Shawmut and Northern railroad company. At least, it looks now as if the miners' petition will end up in the criminal department of the attorney general's office.

* * *

Union Services Ended

For many years 26 east end churches have met the problem of summer Sunday evening worship by merging for union services at Carnegie hall. It is, if we may say so, an easy way out. The size of the crowd has come to depend upon the popularity of the imported preacher. If he is nationally known, particularly if he enjoys radio favor, he draws 2,000 or more people (the hall holds 2,200). If he is a modest pastor, lacking a good press agent, he must not murmur if he has only half that many, or less. If reports I have had are correct (I did not attend the services this summer), the season just ended left something to be desired. Perhaps a more difficult solution must be found for the summer Sunday evening service.

* * *

Maternal Health Center Has Annual Campaign

On Sept. 7 the board of our maternal health center set out to raise $10,000 for its budget for the coming year. Recently, through a generous gift from Mrs. Simon Anathan, the center moved to new offices on the second floor of the Professional building. In 14 years, 19,519 mothers have received "family-planning" help at the center. Contrary to the popular notion that birth control clinics wish to limit the number of babies born, the center actually helps mothers to have as many children as can be reared in health and economic security. A new "fertility clinic" has been added to inform women who have been unable to have babies concerning new medical developments which may remedy their difficulties. Mrs. William Booth is president and Mrs. John Ray Ewers secretary of the local group sponsoring the center.

* * *

And So Forth

J. Carter Swaim will be inaugurated memorial professor of New Testament literature and exegesis in the annual autumn convocation at Western Theological Seminary Sept. 19. At the luncheon following the service, alumni will listen to an address by Walter R. Clyde, who was recently called to the seminary as guest professor of Christian education. Dr. Clyde, an alumnus, is dean of the Evangelical Seminary of Puerto Rico.

W. Bruce Wilson, for the past nine years general secretary of the United Presbyterian Board of American Missions, has been chosen pastor of Third United Presbyterian Church here. He succeeds Robert W. Gibson, who is now head of the denomination's educational department.

JOHN RAY EWERS.

Hear Sobering Words

Science Without Religious Motive Said to Be Challenge to Christianity

BOSTON, Sept. 12.—At the fall conference of Massachusetts Congregational ministers held at Andover Newton Seminary last week, Harold E. Fey, associate editor of The Christian Century, was the keynote speaker. In the first of three addresses he said: "We are the most saddened, bewildered and frightened victors in the history of the world. If Concord's shot was heard around the world, the blast at Hiroshima has shaken a ghost in every closet. It is now love and live or hate and die. We

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must find a faith for the whole world to live by. Paganism confronts religion in a battle for the soul of the world. Science without religious motive is moving us to self-destruction by its indifference to the difference between right and wrong." E. G. Homrighausen of Princeton spoke four times on the general theme, "The Purpose and Power of the Christian Faith." Horace G. Robson was chairman of the conference and Wofford C. Timmons was the chaplain.

* * *

Nine Parishes Hold Union Communion Service

A united communion service was held in St. James' Methodist Church, Manchester, N. H., at the close of the summer union services supported by nine leading parishes of the city. The celebrant was an Episcopalian; he used the Methodist ritual and was assisted in the distribution of the elements by two Methodists and a Presbyterian. Over 200 persons were present. The preacher's sermon theme was "Sacrament of Unity."

* * *

Missions College Acquires New Properties

Gordon College of Theology and Missions is adding property worth $250,000 to its equipment by acquisition of the Wightman estate in Brookline and a large apartment house block adjacent to the college on Evans Way. This will greatly increase the capacity of the school, whose students are grounded in the fundamentalist view of the Christian faith and expound it with fervor the world around. T. Leonard Lewis, the new president of Gordon, is moving ahead with courage and zeal in a time when many religious leaders are overcautious.

* * *

Mott Sees Opportunity For Missions

Dr. John R. Mott, 80 years old but still very active and vigorous, spoke from his heart in Boston yesterday on the subject of American responsibility for missions in the days ahead. He said, "If you do not do more, you have already done too much," a cryptic statement which he explained as meaning that American missions have built the foundations for widespread faith in many corners of the earth, and must now build the superstructure of faith upon that foundation. He sees the best days of the Christian mission as lying ahead, not in the past.

* * *

And So Forth

The new dean of Boston University School of Theology is Walter G. Muelder, who has been professor of Christian theology and ethics at the University of Southern California's graduate school of religion. The new professor of missions is Eddy Asirvatham of Madras, India, who comes to his task with rare training, having been a lecturer in political science at Lucknow University and head of the department of politics at the University of Madras.

The Paulist Fathers of St. Ann's Church in the Back Bay district are giving "friendly talks on religion" every evening for two weeks. The series is a vigorous attempt to interest people of the community in Roman Catholicism.

CARL HEATH KOPF.

Urge Right Use Of Atomic Power

British Comment Points Out Need for Choosing Wise Course in Future Developments of Science

LONDON, Sept. 4.—The discussion of the ethical questions raised by the splitting of the atom still continues. Among the letters from scientists published in the press is one from Kathleen Lonsdale, recently elected a fellow of the Royal Society. For her, the most shocking feature of the discovery and use of the atomic bomb is that it has placed in the hands of statesmen a power so great that it can hardly fail to corrupt true statesmanship. She repeats the words of another writer: "Blackmail and fear are the worst possible foundations for international understanding." But she declares with authority that atomic power will have beneficial applications in the future.

* * *

Challenges Church to Insure Constructive Use of Power

"Even the energy now unlocked is of less significance than this moral and spiritual power which it is the Father's good pleasure to give to the humblest of his children. . . . It is in this knowledge that the church has its most characteristic word to say to those who stand on the threshold of the atomic era." Thus writes Norman Goodall, secretary of the International Missionary Council, in an article in the *Christian World*. "We have something more to do than protest against the use of a new and more destructive weapon of war," he continues. "We have to address ourselves to the unbelief which puts its final reliance upon any weapon of war, new or old. And we have to do so not in mere negation but in the faith—proclaimed and lived in spirit and in power—that there is available to obedient man the controlling grace which will guard us from the misuse of any of the secondary energies of the universe and reveal to us their application for purposes which will bless the user and glorify the Giver."

* * *

Poem of 1939 Contains A Prophecy

The following is quoted from the *Spectator:* "In a volume of poems by Thomas Thornely published in 1939 but written some years earlier, there was a poem entitled 'The Atom.' It has not only its interest as a prophecy, but its own solemn beauty. The opening lines tell the theme of the poem:

> 'Wake not the imprisoned power that sleeps
> Unknown, or dimly guessed, in thee!'

The last of the four verses may be quoted:

> 'The last dread secret, Nature, keep!
> Add not to man's tumultuous woes;
> Till war and hate are laid to sleep,
> Keep those grim forces buried deep
> That in thine atom still repose.'"

* * *

Income Tax Statistics Reveal Changes

In a statement which will be set before the trade union congress next week, there is an analysis which reveals some interesting things about recent changes in the distribution of wealth in this country. In the year 1938-39, 7,000 persons had incomes of £6,000 or more after income taxes had been deducted; in the year 1942-43, only 80 persons were in this bracket. In the former year, 12,000 persons had an income of between £4,000 and £6,000 after income tax deduction; in the latter year, only 1,170 persons were so listed. In the former year, 450,000 persons were in the £500 to £1,000 bracket after deduction of income taxes; but in the latter year, 550,000 persons were in that bracket. In the former year, 4,500,000 persons had £150 to £200 left after income tax deductions; in the latter year, this bracket was expanded to include 7,000,000 persons. The increase in number of persons in the latter bracket means that many persons who had never before had sufficient income to be included on the lists are now paying income taxes.

* * *

Death of Alfred Salter Recalls Noted Career

In times like these, such men as Alfred Salter may pass almost unnoticed, but their lives have not only exemplified the spirit of a true democracy but have kept the fire on that altar from dying out. When, rich in honors won as a medical student, Alfred Salter had to decide upon his place of work, he chose Bermondsey. There he made his home among the poor, serving them selflessly until his death last week. He and the partners he gathered around him took care of some 14,000 patients. In his life of unceasing toil he thought his way through to a religious faith, making his home with the Society of Friends. He became a strong temperance advocate and a socialist. Presently he was made alderman of Bermondsey. In 1922 his people sent him to Parliament, and kept him there until the last election, when he did not stand. In the House he won the deep respect of all parties, but it was commonly said that he did not "fit" there. When the First World War began he declared himself openly with the c.o.'s and took a leading part in the no-conscription fellowship and the peace pledge union. Readers in America may remember his tour with George Lansbury in the cause of peace. When World War II came Salter emphasized again his "fundamentally Christian challenge." Although seriously ill, he was heard with earnest attention in 1941 when he addressed the House, describing Britain and all Europe as "rushing down the steep slopes to collective suicide."

EDWARD SHILLITO.

Y.W.C.A. Reopens Geneva Office

Administration of the work of the World's Young Women's Christian Association, which has been carried on in Washington, D. C., since 1940, is to be re-established in Geneva Oct. 1. A headquarters office maintained in Geneva during the war has kept in contact with associations in Europe and served as a center for service to refugees and internees in war-devastated countries. The executive committee expects to hold its first postwar meeting in Geneva in November, and a more representative gathering is planned for the spring of 1946.

Weigh Stassen's Chances in 1948

Movement Under Way to Draft Former Governor for Senate Race—New Hostel for Nisei Opened

MINNEAPOLIS, Sept. 6.—With hostilities ended sooner than had been expected, Com. Harold E. Stassen may now be counted on to make a strong bid for the Republican presidential nomination in 1948. What the former Minnesota governor will do in the interim before the campaign, however, is arousing some speculation. His assignment as prison camp investigator in Japan for Adm. William F. Halsey suggests the possibility that he may have a prominent part in the prosecution of Japanese war criminals. In recognition of his work as delegate to the San Francisco conference, Stassen has been proposed for an executive position in the world security setup. This week, for example, his selection as secretary-general of the United Nations Organization was urged by the *Spectator*, a conservative London weekly. A movement is under way in his home state attempting to draft him to run in 1946 for the U. S. Senate seat now held by Henrik Shipstead, Republican, who was one of two senators to vote against ratification of the United Nations charter. Shipstead's vote has been viewed by some observers as a rebuff and challenge to Stassen because of the former governor's active role in drawing up the charter. Throughout his period of service in the navy, Stassen has continued in office as president of the International Council of Religious Education.

* * *

C.O.'s Volunteer in Starvation Test

Thirty-four conscientious objector "guinea-pigs" at the University of Minnesota are now on a rehabilitation diet after having voluntarily undergone scientific starvation. The purpose of the experiment is to determine types and quantities of food needed to rehabilitate the war-stricken populations. According to Dr. Ancel Keys, director of the university's laboratory of physical hygiene, who is in charge of the experiment, in some instances rehabilitation has been slower than anticipated. It had been estimated that within three months from the time rehabilitation started the men would have gained enough strength and weight to be released. The end of the rehabilitation period is scheduled for Oct. 20. However, 12 of the 34 will not be released then, remaining instead as "guinea pigs" for study of the after-effects of the experiment. During the starvation period, the men were given proteinless foods approximating diets available to the starving people of Europe. Eggs, butter, meat and other foods were added in varying quantities at the close of the starvation period.

* * *

Seek to Resettle Nisei In Minnesota

A hostel where persons of Japanese ancestry who come to St. Paul may stay until they find employment or residence will open sometime in October under auspices of the St. Paul resettlement committee, an interfaith group. In Minneapolis, a similar

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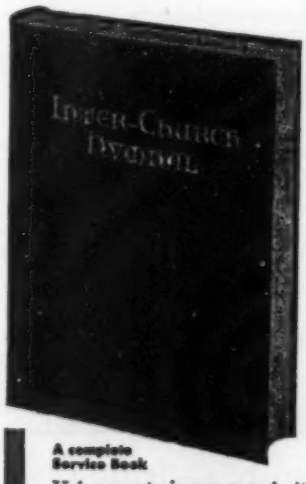

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hostel has been operated for several months by the United Lutheran Church in America. About 1,850 persons of Japanese ancestry were located in Minnesota as of Aug. 1, according to the War Relocation Authority, and an attempt is now being made to relocate several hundred additional persons in the state. An appeal from Archbishop John Gregory Murray asking assistance in finding homes and jobs for relocated persons was read recently in churches of the St. Paul Roman Catholic archdiocese.

Nisei soldiers were called "absolutely essential to a successful occupation of Japan and to winning the peace" by Maj. Gen. Clayton Bisell, head of military intelligence, when he addressed commencement exercises at Fort Snelling here for a class of nisei graduated from the military intelligence service language school. The record of all nisei in the American armed forces is one "of which every American can be proud," the general declared, counseling the graduates: "If anyone ever looks at you and questions your loyalty to America, don't bother to answer back. They'll find out in time."

* * *

Round Table Sponsors an Intercultural Workshop

An experimental workshop in intercultural relations was conducted for five weeks at the University of Minnesota under sponsorship of the National Conference of Christians and Jews and the bureau for intercultural education. In their study of cultural differences, racial and religious prejudices and minority problems, the 57 students went on several field trips. Visits were made to a Protestant (Lutheran) church, a Roman Catholic college chapel and a Jewish synagogue at which explanations of the worship conducted in each and a brief history of the particular religion represented were given. Many of the students were shocked at the conditions they found when they visited an Indian community at Mille Lacs and concluded that Indians are "the most depressed minority in Minnesota." Minnesota, St. Paul and Duluth round tables of the National Conference of Christians and Jews provided 23 scholarships to the workshop. Eastern and southern states were represented in the enrollment.

* * *

Area Methodists Launch Evangelism Program

Each Methodist church has the task of enlisting one new member for each 11 active members as part of its Crusade for Christ movement, some 200 leaders of Methodist congregations in Minnesota and North and South Dakota were told at the denomination's area leadership training conference at Mission Farm, Medicine Lake. Most of the conference sessions were devoted to preparation for the area's part in the Methodist program for a year of evangelism, which opened Sept. 1.

* * *

And So Forth

The Norwegian Lutheran Church of America will have 15 missionaries at work in the Chinese provinces of Honan and Hupeh before the end of 1945, church officials announced. Of the 15, eight are veterans of foreign missionary work and the others new volunteers.

A drive is under way to raise $5,000 in Minneapolis and St. Paul to help finance a campaign seeking congressional approval of a bill for a permanent fair employment practices committee with enforcement powers.

One hundred St. Paul churches representing every Protestant denomination in the city have agreed to participate in and help finance a city-wide Bible reading crusade Oct. 27-Nov. 4.

William E. Wimer, an Evangelical and Reformed minister who has been director of Camp Pratt, Y.M.C.A. camp at Staten Island, N. Y., has accepted a call from the St. Paul council of churches to become its youth director, starting in October. He is completing work for his doctorate at Yale Divinity School.

E. P. Fosmark, former pastor at Jamestown, N. D., is the new executive secretary of the Minnesota Baptist convention, with headquarters in Minneapolis. Paul Snyder, former Methodist district superintendent at Fergus Falls, Minn., is the new superintendent of the denomination's Minneapolis district.

WILLMAR L. THORKELSON.

Proposes Shift in School Teacher Pay Scales

"How about a law that would require a minimum pay of $20,000 for preachers and a minimum pay of $10,000 for Sunday school superintendents, and would forbid paying more than $500 a year for public school teachers?" asked the editor of the *Pekin* (Ill.) *Daily Times* in a recent signed column. "And how about forbidding public school to meet more than one hour a week, but requiring spiritual instruction five days a week?" The editor explained that his proposal was caused by the fact that "that atomic bomb scared the pudding out of me. Our heads are getting too smart. Our heads are way out in front of the airplane age, but our spirits are far behind the horse-and-buggy days; yes, they are even behind the oxcart days. We must help our spirits catch up."

Ask Amnesty for C.O.'s In Federal Prison

A delegation called upon Attorney General Tom C. Clark Sept. 7 with a request for amnesty for over 5,000 conscientious objectors who have been sentenced to federal prison for violations of sections of the Selective Training and Service Act which conflicted with their religious, humanitarian or political convictions. The delegation's recommendations, made in view of the ending of hostilities, included a request that President Truman be urged to issue a general amnesty covering all c.o.'s now held and that, pending the granting of an amnesty, these men be immediately paroled.

Methodists Vote Publishing Expansion Program

The Board of Publication of the Methodist Church at its recent annual meeting approved a $1,500,000 expansion program, according to Religious News Service. Abingdon-Cokesbury Press, the board's book division, produced a total of 11,875,685 books, pamphlets and other supplies during the past year.

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Chicago Colleges Face New Boom

Professional Schools Are Overcrowded —C.I.O. Leader Tells Congregation of Labor's Religious Motive

CHICAGO, Sept. 17.—Colleges and professional schools here are reported packed to their doors. George Williams College for the training of professional Y.M.C.A. workers is taxed to the limits of its physical resources. The Presbyterian College of Christian Education, which trains women who have graduated from four-year colleges for Christian educational and parish work, has been forced to decline all special students because of the limits of classroom space and teacher load. Concordia Teachers College (Missouri Lutheran) has been compelled to place extra beds in all dormitory rooms and finally to refuse applications. Northwestern University expects 7,000 in the downtown evening schools alone. The University of Chicago downtown evening school has moved to larger quarters in the Central Y.M.C.A. building to care for increased enrollment. Public school enrollment in the city has increased 27,755 over last year, 10,000 of this increase in the high schools. Equally interesting is the expansion of courses. Northwestern University will offer courses in Japanese, Polish and Russian, and its sociology department is giving a course on "the American woman today and her adjustment to the personal, cultural and vocational aspects of living." A course in the department of political science deals with "planning for peace and world order." In English, "professional fiction writing" can be had under a novelist who has also 400 short stories to his credit. The functional curriculum seems to be here.

* * *

Labor Leader Speaks In Church

Speaking in Essex Community Church here Sept. 9, Svend Godfredsen, editor and educational director of the United Packinghouse Workers of America, C.I.O., said: "I am one of those who hold that there is common ground between the deep, soul-stirring convictions of unpretentious religion and the aims and ideals of labor. . . . As one who once thought seriously of entering the ministry, let me say that . . . my experience is that the motives that drive men to lead labor, have, in their origins, been religiously fierce in an uncompromising faith that 'an injury to one is an injury to all.'" For workers, too, Mr. Godfredsen held this motive to be dominant. "When a worker cannot provide for his loved ones as he knows he ought to provide," he said, "over a period of time his sense of dignity becomes a perversion. . . . Then the standard by which he recognizes the inherent dignity of all men is lost, and so we have race hatreds and riots, class hatreds, envy and petty intolerances, and in the end we have the bitter climax of war."

* * *

Investigate Conditions at City Sanatorium

In municipal affairs the pot was boiling last week. Continuous complaints from patients at the Municipal Tuberculosis sanatorium prompted the *Chicago Tribune* to send a reporter to investigate. In an article on Sept. 7, he declared that the food for patients, while bought at first-grade prices, is three or four grades lower when delivered; that a great majority of the patients have to depend on relatives to bring in food, while attendants and department heads carry away uncooked beef and other meats, butter and canned goods; that about 50 beds are kept open, on call for politicians. Dr. Frederick Tice, president of the sanatorium's board of directors, replied that it was all the fault of the OPA, which wouldn't release enough points to give patients the meals they require. A few days later Harry S. Reynolds, business manager, approved a proposal for an investigation by an impartial committee of physicians. The sanatorium has 1,300 beds and costs the city $3,000,000 a year to operate.

* * *

And So Forth

The $575,000 endowment fund for the Patterson cancer clinic administered by the Northwestern University medical school continues to grow. Last week Edith L. Patterson presented $10,000 in memory of her brother, Floyd Elroy Patterson, for a research project to be directed by the medical school.

Eleanor Roosevelt has accepted an invitation to be the guest speaker at the founders' day dinner, Nov. 7, of the new Roosevelt College. The college is being launched with an unusual administrative organization; one-third of the board of directors will be members of the faculty. Edwin R. Embree, chairman of the Rosenwald Fund, is chairman of the board.

A merger of all scientific psychological societies in the United States was effected here Sept. 8 in connection with the meeting of the American Psychological Association at Northwestern University. Henry E. Garrett, chairman of the department of psychology at Columbia University, was elected president.

There are between 12,000 and 15,000 divorce cases pending in the superior court here, a request to the clerk to correlate them for speedier handling has revealed.

Asa Bacon, for 30 years superintendent of Presbyterian hospital until his retirement in 1941, a former president of the American Hospital Association and a nationally recognized leader in hospital modernization, died Sept. 10. CHARLES L. VENABLE.

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Evolve Plan to Serve Veterans

Church of Scotland Cooperates With Government in Contacting Men and Women as They Return

EDINBURGH, Sept. 3.—The war department is enlisting the help of the churches in resettlement of men and women in the forces after their demobilization. They have devised a scheme of cooperation whereby the names of all men and women who have had any connection with the Church of Scotland are sent by the chaplains' department to the offices of the church in Edinburgh. There they are analyzed and sent to the presbytery indicated by the home address given. The clerk of the presbytery sends the name and address to the minister of the parish, who then visits the demobilized man or woman. Up to date only the earliest groups have been demobilized, but the scheme is working smoothly. The heaviest part of the work falls on the church offices, but it will be well worth while if it succeeds in linking up the returned service men and women with a welcoming congregation in their own districts.

* * *

Ministers Visit The Forces

Following the example of Prof. John Baillie, who visited the forces in Belgium, Holland and Germany last spring, Prof. J. G. Riddell, who holds the chair of systematic theology in the University of Glasgow, has just been on a lecturing tour to the armies stationed on the Continent. One of the aims of the visit was to meet men who had given in their names as candidates for the ministry. Professor Riddell was accompanied by J. R. Fleming, a young missionary of the Church of Scotland in Manchuria, and later, on evacuation from that area, near Chungking. Mr. Fleming's aim was to present the overseas work of the church and seek much needed candidates for the foreign field. Both Professor Riddell and Mr. Fleming speak of the warm reception they received from the men, and are confident of excellent results from their tour.

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Observe Bicentenary of Prince's Expedition

The "dour Scot" has a good deal of sentimentality in his composition and in his patriotism. Nothing else would account for the large gathering which met at the almost inaccessible spot at the head of Loch Shiel where Bonnie Prince Charlie raised his standard to embark on his ill-fated expedition in 1745. A writer in the *Spectator* has pointed out that there are others of the same period in history to whom Scotland owes much more—for example, those pioneers in agriculture who did so much to change Scotland from a barren and poverty-stricken country and laid the foundations of its later prosperity. But there is little of romance in agriculture, and much in the story of the Bonnie Prince, whose charm and royal traditions drew to him the devotion of at least a section of the highlands. This romance has found expression in many a song and lament, and it colored the speeches given at the memorial gathering by Sir Donald Cameron of Lochiel, the marquis of Tullibardine, and Rev. Malcolm Macleod, whose address was given in Gaelic.

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Covenanters Again Honored

Last month I wrote of the service held at Bothwell Brig to commemorate the famous battle at which men of the Covenant suffered a disastrous defeat. Since then another service commemorative of Covenanting days has been held, this time near Rullion Green in the Pentland hills, some miles from Edinburgh. The place can be reached only by walking and climbing, yet 700 people were present. One interesting feature of the service was the copy of the Bible from which the lessons were read. One of the Covenanters defeated at Rullion Green, severely wounded, made his way to the farm of Adam Sanderson, but refused to remain there lest his presence endanger the lives of the farmer and his family. Sanderson took him to a place of shelter under an oaken bush, where he died. The farmer kept the Bible which the Covenanter carried, and it still remains in the possession of his descendants. It was this Bible which was used at the service. We may have departed far from the doctrine and zeal of the Covenanters, but they certainly still have a place—though a very different one from that of Prince Charlie—in the memory and heart of Scotland.

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Scotland Revives Own Programs on Radio

During the war Scottish listeners to the radio for the most part had to be content with programs broadcast for the whole United Kingdom. Now the Scottish home service has resumed its separate existence. One result of the change is that there will be many more religious broadcasts in line with the Presbyterian tradition of worship than with the liturgical services of the Church of England. This is especially noticeable in the family worship broadcast at 10:45 every Saturday night, which now consists of a metrical psalm, a short reading of scripture, a few words of comment, informal prayers and a closing hymn. Further developments are indicated by the recent appointment of R. H. W. Falconer, formerly one of the industrial chaplains of the Church of Scotland, to be "religion assistant" to the Scottish director of the British Broadcasting Corporation.

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Scottish Churches Reopened On Continent

Previous to the war the church in Scotland had many links with the Continent through its Scottish congregations in various countries. These, of course, were broken by the war. Now, one by one, the scattered congregations are being re-formed and the churches reopened. News has been received that the three Scots churches on the Riviera—at Nice, Cannes and Mentone—are all standing though the last-named has been considerably damaged by Italian troops. The other two are intact, but in Cannes the valuable library of English books was looted by the Germans. In Italy, services have been resumed at Florence; and at Rome the veteran former minister, R. P. R. Anderson, has a large congregation of service men and other Scottish Presbyterians on official business in Rome. In Rotterdam the fine Scots Kirk, dating back to the 17th century, was completely destroyed early in the war. It possessed considerable endowments which the Germans tried to confiscate, but the vigorous and skillful action of officials of the Rotterdam presbytery of the Dutch Reformed Church was successful in frustrating their designs. The valuable communion plate was also hidden from the Germans, and is still intact.

GEORGE CARSTAIRS.

Mexican Prelate Launches New Anti-Protestant Drive

According to a recent dispatch from Mexico City to the *New York Times*, Catholic Archbishop Luis Martinez of Mexico early in September issued a call to a "crusade as in the Middle Ages" against "Protestant penetration" into the country. The dispatch points out that this is the culmination of a campaign of terrorism carried on against Protestants since last August, during which eight cases of attacks on Protestants by Catholic fanatics have been reported to President Camacho and the procurator of justice, no notice of the incidents, however, having appeared in the press. The campaign apparently was instigated last year by an article in *La Nacion*, organ of the National Action party, as a means of exploiting latent anti-American sentiment, and was carried out by Catholics of all ranks. The situation is reported as having become a matter of great concern to the Mexican liberals and to the government, which grants entire freedom of religion, as well as to the United States state department. The dispatch estimates that there are only 50 American missionaries among the 800,000 Protestants in Mexico, and that the number of Protestants has increased 35 per cent in the past five years.

The Church Roll

Elsie Thomas Culver, editorial secretary of the Church Committee on Overseas Relief and Reconstruction, is to leave soon for Europe to assemble news stories and pictures for that organization. Earl Holmer, who has been in charge of the news bureau at Union Theological Seminary, will carry on publicity work for the committee in Miss Culver's absence.

Donald Miller, general secretary of the British Mission to Lepers, has arrived in the United States for a series of conferences and speeches in the interest of the five-year postwar anti-leprosy program of the American Mission to Lepers.

Charles C. Noble, pastor of First Methodist Church, Syracuse, N. Y., has been appointed dean of Hendricks chapel, Syracuse University, succeeding the late William H. Powers.

Francis A. Shearer, secretary of the board of inner missions of the Pennsylvania Lutheran ministerium, has been installed as secretary of inner missions of the United Lutheran Church Board of Social Missions.

Guest speakers at the University of Chicago chapel during the coming quarter will be Chancellor Robert M. Hutchins; Dean Robert R. Wicks of Princeton University chapel; E. H. Wilkins, president of Oberlin College; Harold Bosley of Mount Vernon Place Methodist Church, Baltimore; O. P.

Kretzmann, president of Valparaiso University; Rabbi Robert Gorids of Jewish Theological Seminary, New York city; Lawrence A. Kimpton, dean of students at the university; and Edwin E. Aubrey, president of Crozer Seminary.

William L. Young, professor at Capital University, has been appointed first full-time secretary of the Board of Higher Christian Education of the American Lutheran Church.

F. Otto Theile, leader of the United Evangelical Lutheran Church of Australia, died Aug. 17. He had served as director of the Finschafen Lutheran mission in New Guinea and official Australian representative of the American Lutheran Church's mission at Madang, New Guinea.

Mrs. Sherwood Eddy, wife of the author and Y.M.C.A. leader, died Aug. 29 after a year's illness. Mrs. Eddy was born in India, the daughter of a clergyman of the Church of England.

Herbert L. Minard, former editor of *Front Rank* and young people's literature for the Christian Board of Publication (Disciples), is now at work for the Y.M.C.A. in Chungking.

Thomas Van Braam Barrett, rector of the Church of Our Savior, Akron, Ohio, has been appointed executive secretary of the National Episcopal Council's division of college work.

Anna M. Pyott, general secretary of the Y.W.C.A. in Kansas City, has been elected secretary of the women's cooperating committee of the Federal Council of Churches.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Back to Bataan (RKO) *Melodrama* paying tribute to action of Philippine guerrillas during Japanese occupation, built around story of a U. S. army colonel and his Filipino helpers, including grandson of hero of 1900 action against Americans. Film has *laudable purpose* and manages some suspense, but is made *less than believable* by frequent use of coincidence, incredible ease with which exploits are carried out. M, Y

Blonde Ransom (Univ.) *Comedy.* Night club owner saved from losing establishment to gamblers through intervention of girl who stages false kidnaping to wheedle funds from uncle. *As trite as it sounds.*

A Thousand and One Nights (Col.) *Fantasy.* An Arabian Nights tale in fabulous technicolored setting, with a princess, a cruel grand vizier, a singing vagabond, a sorcerer, a jinni and all the other familiar trappings of the species. A fairy tale set in *unimaginable splendor, refreshingly varied* by characters who do not take the whole thing seriously, with anachronistic references, etc. M, Y

What Every Discharged Veteran Should Know (Univ. for OWI) *Documentary,* showing in graphic form benefits the government offers veterans, with factual shots setting forth constructive work being done by certain local selective service boards and other comunity agencies to help men regain places in civilian life. *Undramatic, informative.* M, Y

BEST CURRENT FILMS

For Family: Meet Me in St. Louis, National Velvet, Sunday Dinner for a Soldier, Thunderhead, Wonder Man.

For Mature Audience: A Bell for Adano, The Clock, Counter-attack, The Fleet that Came to Stay, The Life and Death of Colonel Blimp, A Medal for Benny, Music for Millions, The Picture of Dorian Gray, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima, Valley of Decision, Where Do We Go from Here?

9-26-45

Books — Timely and Important

Greater Good Neighbor Policy

WADE CRAWFORD BARCLAY. If Roman Catholicism and Protestantism could learn to work together in Latin America, the well-being of this hemisphere would be assured, says Dr. Barclay. He shows how cooperation between the two faiths is the only means of ending the poverty and ignorance of the Latin American masses and thus making them able to play their part in a Greater Good Neighbor Policy. $2.50

This Is Judaism

FERDINAND M. ISSERMAN. No Christian who reads this book is likely to change his religion for Judaism, but he will close it with a new appreciation of the great faith which is the mother of his own, a fresh realization of the Jew's contributions to civilization, and a deeper understanding of the meaning and need of religious tolerance. $2.50

The Philosophical Heritage of the Christian Faith

HAROLD A. BOSLEY. The average preacher shies away from formal philosophy, thinking it a forbidding and rather useless discipline. A practicing minister who is also an expert philosopher shows him how to go about the study of philosophy, to the benefit of his preaching and the better understanding of his Christian faith. $2.00

The Man Christ Jesus

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- ***China*** by Maxwell S. Stewart, Associate Editor of *The Nation*
- ***Southeast Asia*** by Robert Aura Smith, former staff correspondent for the *New York Times*
- ***Relations with Japan***—*Touchstone of Our Destiny* by Charles Iglehart, Department of Missions, Union Theological Seminary
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